American Methodist Bicentennial

1766-1966

Officially Celebrated in Baltimore, Md.

April 21-24, 1966

This souvenir Bicentennial Book has been published by the host Baltimore Conference Historical Society, in co-operation with the Association of Methodist Historical Societies, to express in some tangible way our gratitude to the delegates and friends who are attending this great Bicentennial of American Methodism.

The purpose of this book is to raise the historical curtain on early American Methodism and Methodist history as evolved in the Baltimore Conference until the present time.

As chairman of the committee to edit and publish this book, I should like to express appreciation to all who have assisted in making this publication possible.

While we look in retrospect into the two hundred years of Christian service by the people called Methodists, it seems appropriate to consider what we shall do with this history. The late Dr. Halford E. Luccock once wrote, "two guilds have been at work in the Christian church, the embalmers and the creators." Likewise, there are two ways to deal with Church History. One is to embalm it and put it away in some remote file. The other is to use it as a stimulus in writing another chapter.

Let the word go forth that this mighty army of Methodists has met in Baltimore in 1966 resolved to write a new chapter to "the endless line of splendor" of Methodist history.

EDISON M. AMOS, *Editor*
Historical Souvenir Book

Baltimore, Maryland
April, 1966

A DESCRIPTION OF THE BICENTENNIAL EMBLEM AND MEDALLION

The Official Emblem of the Bicentennial of American Methodism is the "Forever Beginning" insignia incorporating the mathematical symbol for infinity which unites the cross at the center of Christian faith. The "Forever Beginning" is illustrated by a United States map on the left hand, and its spread throughout the world parish on the right. Symbolized by infinity is the endless line of splendor in a travelling ministry ceaselessly following the frontiers of population and human problems to reform the nation and spread scriptural holiness over these lands.

The emblem was evolved from an idea by Edwin Schell with the assistance of Floyd Johnson and Leland Case of TOGETHER.

The antiqued bronze medallion struck for the Bicentennial by Wendells of Minneapolis shows the four earliest church structures of the people called Methodists, as well as the official emblem. The design was executed by Bruce Crockett of Baltimore under direction of a committee with Edison Amos as chairman. It illustrates the Strawbridge Log Meeting House in what is now Carroll County, Maryland; the Old Stone Chapel, Leesburg, Virginia; Wesley Chapel, John Street, New York; and St. George's Church, Philadelphia. Of these buildings, all erected in the 1760's, only St. George's remains today, although the John Street congregation still worships on its original site. A cemetery and foundation remain at Leesburg, and a monument marks the site of the Maryland building.

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AN OFFICIAL SOUVENIR BOOK

American Methodist Bicentennial

1766-1966

Officially celebrated in Baltimore
April twenty-first to April twenty-fourth, Nineteen Hundred Sixty-Six

Souvenir Book Committee: Edison M. Amos, Edwin Schell,
N. B. Carrington, Bruce Crockett and James C. A. Conner

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THE BALTIMORE CONFERENCE METHODIST HISTORICAL SOCIETY
2200 ST. PAUL STREET / BALTIMORE, MARYLAND 21218

THE PURPOSE OF THE BICENTENNIAL CELEBRATION

Methodism at its inception was a scalding, effective, original force that challenged the established church even as it challenged the nation. In a particular way the Holy Spirit intervened in the affairs of men. Holding in their lifeless hands the riches of the fathers, the churchmen of that day had lost or dissipated the spirit which created the sacred patrimony. The church had made the heritage of God a reproach among the people, and God acted through the people called Methodists.

Today we stand upon the threshold of a great religious awakening. Once again the Lord is pouring out His spirit on all flesh. In this hour we are witnessing the collapse of traditional religion and the discarding of religious shibboleths, doctrines, and practices that no longer possess vitality. Urbanization and secularization are indeed the hallmarks of this era. Man is coming of age, and the church must effectuate God's work in this new world of science and technology.

The great purpose of the Bicentennial Celebration is to proclaim that The Methodist Church possesses a lively and viable faith; that the sacred patrimony inherited from the fathers is not to be dissipated or frozen within a framework of futility that is little more than denominational self maintenance; that as a church we welcome the change which God hath wrought and rejoice as old customs give way to new. In messages from the pulpit, in song and drama, and through our united fellowship, we must make very clear that man may become the master and not victim of these new and terrifying forces; that ultimately these forces do not have the power to determine man, but man under God has the responsibility to rule them and to use these new powers.

And what is to be the place of the institutional church of our day in this new revolution? Here the observance must give no uncertain sound. The Church is pioneering God's great purpose for His children. Its mission is not to be a bastion of the past but a breakthrough point into the new era of mankind. Acting with courage and integrity and not protective of its own interests or jealous of socially accorded rights and privileges, the Church must move into the untried and the unknown on unseen evidence.

"The significance of the Bicentennial," Mayor Theodore R. McKeldin of Baltimore tells us, "is not that American Methodism has had a great past, but that it has come to be a vital and powerful force in America. The power of Methodism, wisely exerted, may now impress the future more effectively than at any earlier period. In other words, the greatness of our history is not to be compared with the greatness of our opportunity."

The peaceful and constructive use of nuclear power, the acceptance of a cultural pluralism leading to greater justice and equality for minority groups, humanizing every part of our society, dealing with our "depleted resources" in an affluent society so that true wealth may accrue and patterns of poverty disappear, these are some of the issues of concern to the church in this new age.

Bishop John Wesley Lord, Chairman
Bicentennial Program Committee

Bishop T. Otto Nall, President
Association of Methodist
Historical Societies

Bishop Paul N. Garber, Chairman
Bicentennial General Committee

THE WHITE HOUSE

WASHINGTON

February 15, 1966

As American Methodism greets the dawn of its third century, our nation recalls with pride and gratitude its debt to those who followed after John Wesley.

This country can never forget the sacrifices of the Methodist pioneers who first ventured across the unexplored plains of this vast land, sowing the seeds of an enduring faith.

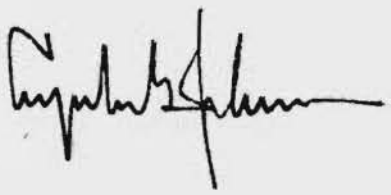
Undeterred by wilderness dangers and triumphant in the knowledge of God's presence, they carried forth their noble mission. That their labors bore abundant fruit is most evident in this gathering.

These courageous feats of times gone by enhance the pages of our religious history, and they enrich the drama of the American Experience.

Your contributions have been great. But the horizons of your future opportunities are greater still. The fiber of tomorrow's society is woven with the thread of today's spiritual renewal. And on this milestone, America looks to the continuation of the same dedicated leadership which has marked the last two centuries.

I know that your members have resolved to stretch forth the vital arm of moral strength in these trying times.

Together let us walk--Americans all--forever seeking, forever gaining, "forever beginning."



J. MILLARD TAWES
GOVERNOR

EXECUTIVE DEPARTMENT

ANNAPOLIS, MARYLAND 21404

December, 1965

As the Governor of Maryland, and as a Methodist by birth and persuasion, it is a pleasure to me to welcome to Baltimore all of you who are attending the great Methodist Bicentennial Celebration.

We Marylanders consider it altogether fitting that the climax of this celebration of the two-hundredth anniversary of Methodism in America should occur in Baltimore where so much of the history of Methodism in America, from the earliest beginnings to the present, was written--to Baltimore where Asbury and Strawbridge preached, to Baltimore where the Lovely Lane Meeting House was erected, to Baltimore where the famous Christmas Conference was held in 1784, to Baltimore where Asbury and Coke were ordained the first American Bishops.

On behalf of the people of my State, may I say that it is an honor and a genuine pleasure to welcome you to Baltimore and to Maryland. May God speed your efforts and may God bless our beloved church.

Sincerely,

J. Millard Tawes

Governor

Theodore R. McKeldin
Mayor

February 8, 1966

Bicentennial of American Methodism
General Church Observance
Baltimore, Maryland

Greetings!

Baltimore is delighted to be host to the Bicentennial of American Methodism.

It is most appropriate that this observance should be held in Baltimore, the City in which the roots of Methodism have been so firmly established ever since the Christmas Conference of 1784 - thirteen years before this City's incorporation.

All of the early General Conferences of Methodism were held in Baltimore, and now, two centuries later, we find with pride and pleasure that one-fifth of all General Conferences of the three United Methodist bodies have been held in our City.

The Bicentennial is an occasion to look forward, more than backward, and to endeavor to understand the new science and the new philosophy which have shaken the thoughts of men. We may - indeed we must - draw inspiration from the saints; but men being led to ancient, eternal truth confront a maze of conditions so new that they were not even imagined by earlier generations. Church leadership must take these new conditions into account, not pretend that they do not exist, that nothing has changed. One fragment of eternal truth is that "We see through a glass darkly." So did our fathers, and so will our sons do.

The obligation lies on every generation to use its best endeavor to see more clearly than its predecessors saw.

May we all draw inspiration from the rich heritage of our State, the birthplace of religious freedom and toleration.

Sincerely,

Theodore R. McKeldin

Mayor

THE NATIONAL COUNCIL OF CHURCHES

BISHOP REUBEN H. MUELLER

As president of the National Council of the Churches of Christ in the U.S.A., I congratulate The Methodist Church in the U.S.A. on its Bicentennial Celebration in Baltimore, Maryland, April 21–24, 1966. The Methodist Church, with its eleven million members, constitutes one-fourth of the constituency of the churches of the National Council of Churches and, therefore, is a large part of our ecumenical work in the United States of America. It has been active in this work from the beginning of the organization of interdenominational councils and has been particularly active in the development of the present National Council of Churches, from its inception in 1950. We are greatly indebted to the outstanding service that has been rendered by some of their great leaders.

As a bishop of The Evangelical United Brethren Church, I am also happy to extend greetings on behalf of my colleagues in office and on behalf of my denomination. We have a close kinship spiritually, and historically, with The Methodist Church and look to the Wesleyan movement as the source of all of our church life and our spiritual idealism. We are earnestly at work and sincerely hope and pray, that, under the leadership of the Spirit of Almighty God, our two churches may be led together into union, through Jesus Christ, at the General Conferences that will take place in Chicago, Illinois, in November of 1966. I believe that we have much to give each other, and I sincerely hope that in our coming together, we may help to revive the basic spiritual principles that John Wesley made operative in the Methodist societies that he launched in his lifetime.

THE WORLD METHODIST COUNCIL

BISHOP FRED PIERCE CORSON

The Bicentennial of American Methodism has significance for Methodists throughout the entire world. It is a time when we gratefully acknowledge our debt to the Mother Church in Great Britain and express our pride in the growth and virility of those parts of our world Methodism sponsored and supported by our branch of the Methodist Church.

The World Methodist Council is happy to be a part of the Bicentennial Celebration and looks forward to the coming century with the hope and confidence that Methodism's commitment within the Church universal will continue its expanding work in making the Kingdoms of this world the Kingdom of our Lord and Saviour, Jesus Christ.

Bishop Fred Pierce Corson, President
World Methodist Council

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BISHOP JOHN WESLEY LORD

On behalf of all Washington Area Methodists, I am privileged to greet you on the occasion of the Bicentennial of American Methodism. Among us are the actual descendants of many Methodist pioneers, and throughout the Washington Area are many reminders of the faith, self-sacrifice and courage of early Methodism.

Many who read this will be privileged to share in the unforgettable events of the Bicentennial of American Methodism in Baltimore, April 21–24, 1966. No words of mine can serve to heighten the precious souvenir they will take with them in personal inspiration.

For others not so privileged, this commemorative booklet will chronicle the events of the Bicentennial and preserve for posterity a record of the strength and vitality of Methodism at the beginning of its third century.

Bishop John Wesley Lord
The Washington Area

BICENTENNIAL OF AMERICAN METHODISM

BALTIMORE, MARYLAND

April 21–24, 1966

CONDENSED PROGRAM

THURSDAY, APRIL 21

11:30 to 2:00: Joint Meeting of Jurisdictional and American Historical Associations at Lord Baltimore Hotel, Baltimore and Hanover Sts. Luncheon tickets $3.25. Advance Reservations only. Presidential address by Bishop T. Otto Nall, American Association of Methodist Historical Societies.

2:30 to 5:45: Jurisdictional Historical Associations. Churches where meetings will be held and strect addresses are: North Central and Southeastern at Old Otterbein Church, Conway Street near Sharp (½ mile); South Central and Northeastern and Western at Lovely Lane Church, 2200 St. Paul Street (2 miles).

7:30: First Convention Session, at The Lyric, 128 West Mount Royal Ave. (1 mile). Keynote address by Bishop Gerald H. Kennedy. Greetings by Mayor McKeldin of Baltimore and Governor Tawes of Maryland, and by Fraternal Messengers. Bishop Paul N. Garber, General Bicentennial Chairman, presiding.

FRIDAY, APRIL 22

9:00 to 9:45: Historical Papers, at Lord Baltimore Hotel: Wilbur Fisk, by Leland Scott; Otterbein and Asbury, by Paul Eller; Women in Methodism, by Dorothy McConnell.

10:00 to 10:45: Historical Papers: Thomas O. Summers, by William R. Cannon; Negroes in Methodism, by Grant S. Shockley; John Stewart, by John H. Satterwhite; Jedediah Smith, by Leland D. Case.

11:05 to 11:50: Historical Papers: Miner Raymond, by Gerald O. McCulloh; Jason Lee, by Lowell B. Swan; Texas Methodism, by Norman W. Spellman.

10:00 to 4:30: Historical Tour for Wives of Delegates and Others from Lord Baltimore Hotel. Visits to Historic Houses of Methodism—Perry Hall, Hunts, Robert Strawbridge, etc. Tickets $3.75, box lunch included. Tour subject to 30 advance reservations. Tour director, E. Waugh Dunning.

12:20 to 2:20: Luncheon Honoring Saddlebags East Riders and Bicentennial Hymn Writers at Lord Baltimore Hotel. Tickets $3.25. Advance reservations only. Frederick E. Maser, Co-Chairman Program Committee, presiding.

2:30 to 5:30: Symposium on "Vital Issues Facing the Church," at Baltimore Civic Center, Baltimore and Howard Sts. Addresses: "War and Peace," Theodore McKeldin "Race and the Church," Martin Luther King; "The Church and Society," Seymour Melman; "The Arts—the Growing Edge," Robert Ortmayer. Bishop Donald H. Tippett, moderator.

7:30: America and The Methodist Church, at Civic Center. SPEAKER TO BE ANNOUNCED. Bishop John Wesley Lord, Chairman, Bicentennial Program Committee, Presiding.

SATURDAY, APRIL 23

9:00 to 9:45: Historical Papers, at Lord Baltimore Hotel: Concerns of the Methodist Quarterly Review, by Frederick A. Norwood; William Taylor, by J. Manning Potts; Methodism—A People's Movement, by Bishop Fred G. Holloway.

10:00 to 10:45: Historical Papers: Schismatics in Early Methodism, by Emory Steven: Bucke; Genius of the Methodist Itinerancy, by Bishop Gerald H. Kennedy; Lay Pioneers of American Methodism, by Frank Baker.

11:05 to 11:50: Historical Papers: Methodism and Theological Challenges of the Twentieth Century, by William McCutcheon; Joshua Soule, by Albea Godbold; Enduring Issues in Methodism, by Bishop T. Otto Nall.

10:00 to 4:30: Patriotic Tour. From Lord Baltimore Hotel. Visits to Ship "Constellation," Fort McHenry, Annapolis, Naval Academy, etc. Tickets $3.75, box lunch included. Tour subject to 30 advance registrations.

12:20 to 2:20: Luncheon Sponsored by General Board of Evangelism, at Lord Baltimore Hotel. Speaker, Bishop Kenneth W. Copeland, "Preaching in the Space Age," Tickets $3.25. Advance Reservations only. Kermit Long presiding.

2:30 to 5:30: The Ecumenical Movement, at Civic Center. Address, "Ecumenical Relations and the Church Tomorrow," by Bishop F. Gerald Ensley. Panel Discussion on "Ecumenicity and The Methodist Church" by Bishop Reuben H. Mueller, Bishop Richard C. Raines, Eugene L. Smith, and Mrs. Porter Brown. Bishop Odd Hagen, President Elect of the World Methodist Council, presiding.

7:30: Ecumenical Night, at Civic Center. Addresses by Lawrence Cardinal Shehan, Archbishop of Baltimore, and Charles C. Parlin, Methodist Layman and a President of the World Council of Churches. Bishop Prince Taylor presiding.

SUNDAY, APRIL 24

(All events on this day will be on daylight saving time)

9:00: Love Feast Services. Lovely Lane Church, 2200 St. Paul Street, Charles D. Beatty, Pastor; Mount Vernon Place Methodist Church, 10 Mount Vernon Place, Norman W. Clemens, Pastor; Otterbein Evangelical United Brethren Church, Conway Street near Sharp, Paul Holdcraft, Pastor, service under direction of Watson Holley.

11:00: Preaching by Bicentennial Delegates in the Churches of Baltimore and Vicinity.

2:00: Historical Tour of the City of Baltimore. Tour will visit Methodist historical sites, and stop at Mount Olivet Cemetery for the Time Capsule Ceremony at 4:30. Buses will return tourists to their hotels at 5:30. Tickets $1.50. Make Reservations on Registration Card.

4:30: Lowering of the Time Capsule in the Bishops' Lot at Mount Olivet Cemetery, Baltimore.

7:00: Religious Drama, at Civic Center, "Warm Hearts and Saddlebags," written and produced by E. Jerry Walker.

Music for the Bicentennial Celebration will be under the direction of J. Edward Moyer.

A MESSAGE TO METHODISTS OF A.D. 2066
A Response and Greeting

In addressing a greeting to you, Methodists of A.D. 2066, the Methodists of 1966, upon the occasion of the observance of the bicentennial of the planting of Methodism in America, wish first of all to acknowledge with appreciation the greeting extended to us one hundred years ago by Abel Stevens. In his centennial volume of 1866* he explained that his generation would raise a symbolic educational monument which

> shall be witnessed by the eyes of our posterity, when on the anniversary morning of . . . 1966 they shall throng in redoubled hosts to their temples, and respond back over our graves to this anniversary epoch, and send forward to the next the anthems of our jubilee. God grant that the hymns of that morning may resound not only over this, but over both American continents, from Labrador to Tierra del Fuego, and that the missions of Methodism may respond to them from all the ends of the earth!

Even as the thunders of the Civil War subsided, he wrote with confidence and optimism. We today are glad to witness the fulfillment of much of his glorious dream, and to express our deep sense of indebtedness to him and the devoted Methodists of his century. Our strength today is largely the strength of their sinews. We are their spiritual children, ten million of us. In this we rejoice with thanks to God for his many blessings.

Some of us would like to repeat this message of great expectations in this our greeting to you of 2066. We, too, yearn for the kingdom of God so far as it may be realized on earth. We, too, hope for a worthy place in that kingdom. But we are sobered by the realization that our world is not that of Dr. Stevens. We are acutely aware that another landmark in world history was passed on July 16, 1945, when an awesome burst of atomic energy first exploded in the desert of New Mexico. We are aware that the course of world history is moving faster and faster in smaller and smaller circles as we and our fellow human beings struggle with the multiple problems of this new global world of rapidly increasing population, automation, and communication. We are fearful that the era which will witness man's exploration of the solar system may also witness the destruction of his ancient home, earth.

The America of Abel Stevens still offered the promise of the frontier and broad horizon of wide open spaces. Methodists, along with most Americans, were intent on entering and possessing their manifest destiny. Our America has lost the old frontier and filled up the open spaces. Our worldly destiny is not at all manifest. Our theological perspective is out of focus. Nevertheless, even in this radical shaking of the foundations, we express anew our gratitude for the "kingdom that cannot be shaken" (Hebrews 12:28). The Christian hope is our hope.

What can we offer to you, Methodist Christians of 2066, in place of heady optimism and ambitious advance? First, we place in your hands the treasure we have received in the Methodist church—the heritage of John Wesley and Francis Asbury. We trust that this treasure may prove as bright for you as it always has been for us. Second, we give you what we have of abiding Christian faith. We are determined that our time also shall witness that reformation which is always a sign of life in the community of faith. May it never be said of the Methodist church of 1966 that it settled down, stopped growing, and therefore died. *Ecclesia semper reformanda est.* Third, we accept the obligation laid on our generation to seek and find a solution to the old problem that has so vexed Methodists and in this day comes to a crucial issue—the oneness of all men in Christ in utter defiance of differences of race. We pray that, by the grace of God in Christ, we may present to you a church free from bias drawn from the color of a man's skin. And last, we offer up our Methodist church in endowment of the highest dream of our generation—the achieving, at long last, of the fullness of unity with all our Christian brethren, confessing that we have "one Lord, one faith, one baptism, one God and Father of us all" (Ephesians 4:5).

This is our hope for you, Methodist brethren of 2066: That our common heritage in Wesley may, as he himself always recommended, be placed, in "catholic spirit," at the service of all Christians. If the Methodist Church in a hundred years matures into union with a larger ecumenical family, we rejoice in this fulfillment of our heritage. In this way the Wesleyan spirit shall enliven the whole.

The General Bicentennial Committee,
April, 1966

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* *The Centenary of American Methodism* (New York: Carlton & Porter, 1865), p. 242.

THE BICENTENNIAL HYMNS

as selected by

The Association of Methodist Historical Societies

FIRST HYMN: AMERICAN METHODIST BICENTENNIAL HYMN

GOD OF THE GENERATIONS
Tune: Lancashire 7.6.7.6.D

1. God of the generations, we offer Thee our song
   Of praise and adoration, for through the centuries long
   Thy grace has led our people on life's ascending ways;
   And now, God of the ages, we lift our hymn of praise.

2. We thank Thee for the high road our faithful fathers trod,
   For witness of the Spirit that they were born of God,
   For circuit riders called by Thee, who traveled far and wide
   To tell the matchless story of Jesus crucified.

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3. Man now seeks other planets; he walks in stellar space;
   He plumbs the ocean's darkness all knowledge to embrace;
   But yet he yearns to find Thee, to hear Thy voice so still.
   How shall Thy Church make answer, her mission to fulfill?

4. Where greed and envy flourish, where hate holds evil sway,
   Where poverty and sorrow delay God's holy day,
   There let Thy church speak boldly reach out her saving hand,
   And lead men of all nations to find the Promised Land.

by Delia L. Berry, Syracuse, New York

* * * * * * * * * * * * * * * * *

SECOND HYMN: ANNIVERSARY HYMN

HEARTS AND VOICES, GOD OUR FATHER
Tune: Austrian Hymn 8.7.8.7.D

1. Hearts and voices, God our Father
   Now we raise to Thee in prayer,
   Praising Thee that thou hast brought us
   Through the years this day to share.
   Thou hast been our strength and comfort;
   Thou hast been our constant stay;
   Ever-faithful, Thou hast guided
   And sustained us all the way.

2. Thou dost lead in paths of service;
   Thou dost open doors of need;
   Thou dost bless us when we follow
   And Thy voice we dare to heed.
   Still, O Father, realms await us
   Where Thy way is yet untried,
   Where Thy will for men is thwarted
   And Thy love for them defied.

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3. Some are bowed beneath oppression,
   Some are torn by haunting fears,
   While injustice and rejection
   Bring unmeasured human tears.
   Unacquainted with life's treasures,
   Knowing naught but grief and pain,
   Far and near Thy children languish,
   Waiting succor but in vain.

4. Give us then of that compassion,
   Which through all Thy works has shone,
   Till afflictions of our brothers
   Burden us as would our own:
   Till the Christ of our devotion
   Who, in love, would all redeem,
   Sees on earth the consummation
   Of His great and glorious dream!

by Estelle Blanton Barber, Dallas, Texas

BISHOP T. OTTO NALL, President
Association of Methodist Historical Societies

"Forever Beginning" is an appropriate theme for all Methodist history, as well as for this bicentennial observance. We have our eyes on the future as much as on the past; and every time, for Methodists, is an occasion for rediscovery and renewal.

As you explore this program, you will note the Methodist emphases that have long been at the heart of our movement. New occasions teach new duties, and new opportunities call for new methods, or new adaptations of the old ones; but the central ideas are the same.

When Methodist leaders of the early days in America spoke about "reforming a continent," they set in motion forces that built up social concerns about racial tensions at home and international relations abroad. Today, we confront the challenges of the Space Age, the Nuclear Age, the Computer Age, or however you choose to label these times, so frighteningly great.

Our Methodist education, still seeking to link learning and vital and relevant piety, is coping with a dozen revolutions and is using them to the glory of God.

Our Methodist hospitals and homes have grown out of the frontier faith in the fact that we cannot love God whom we have not seen unless we love and serve our neighbors whom we have seen in need.

Our Methodist missions in many parts of the world have started ecumenical thinking and have prompted ecumenical experiments. We have become convinced that we do not have missions, but are a mission, a community of the Sent, a people whom God has entrusted with a task.

So, evangelism is at the very heart of our lives. It is not a hobby, but a consuming purpose, more important than anything else we do as Methodists. And we trust that this coming together in a meeting that bridges the "never again" of the past and the "not yet" of the future will prepare us to present "one witness to one world."

We are brought up short by the fact that our forefathers did not require elegant sanctuaries but preached in cornfields and taverns, on courthouse lawns and in cemeteries. So, we are determined to take the message to new communities and too-long-neglected places like the inner-city, preaching and teaching wherever we get a chance.

The national Association of Methodist Historical Societies, entrusted by the General Conferences of 1960 and 1964 with the task of preparing this Bicentennial of American Methodism, rejoices in your interest and bids you make this a "celebration," in the deepest meaning of that blessed word. The significance of our meeting here will be measured in what we think and believe and do tomorrow.

BISHOP PAUL N. GARBER, Chairman
Bicentennial General Committee

THE ASSOCIATION OF METHODIST HISTORICAL SOCIETIES

ALBEA GODBOLD

DR. ALBEA GODBOLD, Exec. Secty.
Association of Methodist Historical Societies

The Association of Methodist Historical Societies, the official historical agency of The Methodist Church, had its inception in May, 1923, when the late Edward L. Watson of the Baltimore Conference, Methodist Episcopal Church, was designated as what might be called the provisional president of the organization.

At the call of Watson, the first annual meeting of the Association of Methodist Historical Societies was held in Philadelphia on December 10, 1925. Watson was then formally elected president of the Association, and he held the office until his death in 1936.

A constitution adopted at the first annual meeting read, among other things, that the purpose of the organization was "cooperation in the preservation, presentation and display of Methodist historical material and the dissemination of information concerning the same." Also, it provided for an executive committee to be composed of the officers and one representative from the Methodist Episcopal Church, South, one from the Methodist Protestant Church, and one from each of the cooperating historical societies. The Association was to meet once a year. The Association recorded its gratification that the statue of Francis Asbury had been erected in Washington, and it agreed to participate in 1926 at Philadelphia in the celebration of the one hundred fiftieth anniversary of the signing of the Declaration of Independence.

Apparently the Association grew during the first few years. Sixty persons were present at the fourth annual meeting in 1929 at Baltimore. The eleventh annual session was held during the General Conference of the Methodist Episcopal Church at Columbus, Ohio, on May 14, 1936. By this time Annual Conference Societies from as far away as South Carolina, Mississippi, and New Hampshire held membership in the Association.

The findings committee at the 1936 meeting said that "the Association should issue a periodical publication which in addition to news and announcements should contain at least one article of permanent value." More than a quarter of a century was to pass before the Association seemed to be in a position to inaugurate the historical quarterly, *Methodist History*.

James R. Joy was elected president of the Association in 1937. "Bulletin No. 12," issued in November, 1941, indicated that Paul N. Garber, Dean of the Divinity School, Duke University, was president.

A printed pamphlet entitled 'Association of Methodist Historical Societies, Report to the General Conference, The Methodist Church, 1948," shows that Elmer T. Clark, Editorial Secretary of the Board of Missions and Editor of *World Outlook*, was then president of the Association, with Bishop G. Bromley Oxnam as one of the vice-presidents. The report lists the officers of three Jurisdictional Historical Societies and some seventy-five Annual Conference Societies.

The Association, says the report, had projected for the quadrennium 1948–1952 the publication of several greatly needed works, such as an annotated edition of Francis Asbury's Journal, the Letters of Asbury, the Letters of Charles Wesley, an Atlas of American Methodism, a picture story of Methodism, the story of the circuit rider, and an Encyclopedia of Methodism. The report emphasized, however, that the carrying out of these plans "is contingent on the securing of funds."

The report to the 1952 General Conference lists the achievements of the Association in the previous quadrennium: the organization of four Jurisdictional Historical Societies, contact with seventy-five Annual Con-

ference Societies, the formation of an able executive committee which held annual meetings, the publication of *World Parish*, the promotion of the observance of Aldersgate Sunday, the sponsoring of the publication of the *Warm Heart of Wesley*, *An Album of Methodist History*, and *Who's Who in Methodism*, and the launching of "an authoritative Encyclopedia of Methodism" as a long-range project. The Encyclopedia was to be a joint production of the World Methodist Council, the Association, and the International Methodist Historical Society.

In asking for money in 1952, the report said the executive committee was of the opinion that the Association "should be granted an appropriation that will at least enable it to maintain an office and carry on some of the work that is not possible under its present limitations." The amount granted for 1952–1956 was $12,000 per year. This appropriation made possible the employment of an office secretary, Mrs. R. G. Queen, Jr., who continues with the Association to this time as editorial assistant.

In 1952, Elmer T. Clark retired from the General Board of Missions and moved to Lake Junaluska to work full time as executive secretary of both the Association of Methodist Historical Societies and the American Section of the World Methodist Council.

An able promoter, Clark led in the raising of funds and the erection of the World Methodist Building, an impressive stone edifice which was dedicated during the meeting of the World Methodist Conference at Lake Junaluska in 1956. In collaboration with Jacob Simpson Payton and J. Manning Potts, Clark brought out in 1958 the annotated edition of *Asbury's Journal and Letters*. Also, he built up a good 12,000-volume library of Methodist history and accumulated notable collections of Wesleyana and Methodistica, all of which are housed in the World Methodist Building. The offices of the Association and of the World Methodist Council are in this edifice.

Since 1960, Bishop T. Otto Nall of the Minnesota Area has served as president of the Association, giving diligent and able leadership to the executive committee and to all of the affairs of the organization.

In 1961, at the World Methodist Conference in Oslo, Clark turned over the position of executive secretary of the World Methodist Council to Lee F. Tuttle. In May, 1963, Clark retired as executive secretary of the Association and was succeeded by Albea Godbold.

In October, 1962, during his last year as executive secretary, Clark was able to launch the long desired historical quarterly, *Methodist History*.

Since taking office, the new executive secretary has succeeded, with the help of the librarians of the twelve Methodist theological seminaries and the librarians at the Methodist Publishing House and the Upper Room, in beginning serious work on the often proposed Union Card Catalog of all Methodist historical materials.

Since the 1960 General Conference charged the Association with the responsibility of formulating a plan for observing the Bicentennial of American Methodism in 1966, the new executive secretary, almost from the time of taking office, has been busily engaged in preparations for the Bicentennial observance to be held in Baltimore, April 21–24, 1966. It is hoped that the celebration will be meaningful and inspiring to Methodists everywhere.

BALTIMORE CONFERENCE METHODIST HISTORICAL SOCIETY

CHARLES M. ROBINSON

Early Methodists were so interested in building the Kingdom that they did not realize they were building history. It wasn't until 1855 that the Methodists began to develop much interest in their history. To illustrate the uncertainty of records, we only know of the American Methodist Historical Society through the Methodist Magazine. The Society was sponsored by the Baltimore Conference, but there are records of people attending its meeting from as far away as New York. The Methodist Magazine reported the minutes of the Society and that is the only source of knowledge of the Historical Society. Moreover, the magazine reprinted letters and extracts of letters written by people who knew Asbury and could report on the attitude and actions of the men and women who made our history. According to these reports in the Methodist Magazine, at the early meetings C. B. Tippett presided and presumably was the President or a vice-president. The meetings were held in Baltimore at the "usual place".

From 1875 on, we have the beautifully bound minute books of the Society. Those minutes give us an idea of the activity and inactivity of the Society. In the early years James H. Brown, D.D. was the president and Charles W. Baldwin was the recording secretary. In 1875, the annual dues were fifty cents.

From its very beginning the Society was given mementoes and relics of early Methodism. One of the problems that constantly perplexed the Society was how to safeguard and protect this irreplaceable property. Much of the Society's time was spent in discussing and planning for the safekeeping of valuables. In spite of this planning, undoubtedly much was lost through carelessness and the Baltimore fire of 1904.

Now we have a lovely museum and fireproof vault for our use in Lovely Lane Methodist Church. In it are combined security and availability. Hundreds of people come every year to see the treasures of Methodism.

Early in the history of the Society Mr. Albaugh, a very generous Methodist, offered the Evans' House as a gift. Under the leadership of Dr Richardson our governing rules were revised so that the Society could hold real-estate. This house and other historic sites are usually included in the historic pilgrimages for which the Society has become famous.

Since its earliest days, the Society has had the spirit of ecumenism; and long before we knew the word "integration," it was integrated. Its officers have included Bishop A. W. Wilson of the Southern Church and Bishop Wayman of the African Methodist Episcopal Church. The Methodist Protestant Church had its representatives and supporters.

In late years, the Society has shown new life and activity under the leadership of Edwin Schell, as Executive Secretary, and E. Waugh Dunning and Thomas F. Hubbard as Presidents. The Baltimore Historical Society is happy to have the anniversary celebration in Baltimore where so much of the early history of Methodism occurred.

Baltimore Conference Society Board of Directors Meeting at Lovely Lane Museum.

ENGLISH METHODISM

L. CARROLL YINGLING, JR.

Epworth Rectory

It was from eighteenth century England, in the midst of a "world-coming-of-age", that Methodism sprang forth. The life of our founder, John Wesley (1703–1791), spanned that momentous century and was contemporaneous with such men of letters as Swift, Burns, and Johnson; the "new scientists," Newton and Halley; and the industrial revolutionists, Hargraeves, Arkwright, and Watt. In this atmosphere of increasing modernity, Wesley was nurtured by a devoted Christian father and mother.

The village of Epworth, lying neat and low in the swampy fenland of Lincolnshire, England, provided the setting for the first act of the drama of Wesley's life. He was born June 28, 1703, the son of Samuel Wesley and Susannah Annesley Wesley. The rectory in which John was born no longer exists. It was destroyed by fire on a windy February night in 1709, the result of arson on the part of some irate villager who disagreed with the Reverend Mr. Wesley's views. However, the structure was rebuilt; and the house in which Wesley spent his formative boyhood days still overlooks the parish church in which he worshipped. As one tours this house—the elder Wesleys' room, where Samuel died; Jeffrey's chamber, the large open-dormitory-style room on the third floor where the boys slept; and Susannah's parlor, where she held her weekday church school—one can imagine that the Wesleys were happily at home here.

At the age of eleven, little Jackie Wesley went off to Charterhouse School in London. From there, he continued his studies at Oxford University, matriculating at Christ Church College in 1720. During his student days, John decided to enter the priesthood of the Church and was consecrated Deacon at Christ Church Cathedral in 1725. Following his ordination and graduation, John served as his father's curate at Epworth and near-by Wroot. His competence in matters scholastic called him back to Oxford where he was elected a Fellow of Lincoln College. Returning to the university, he discovered that younger brother Charles, now a student at Christ Church, had activated a group of serious young men who gathered methodically for study, prayer, and sacramental celebration. Because of his erudition and devotion, John quickly became the dean of this group, which was variously branded "holy club," "methodists," and "Bible moths" by the more frivilous students. The Holy Club became the centre of Wesley's Oxford life.

John Wesley's celebrated "heart-warming" experience was no isolated incident. The discipline of the Holy Club had confronted him with the faith of some of the great Christian mystics of all time. His sacramental devotion led him to a fuller comprehension of divine grace. The missionary trek to the colony of Georgia from 1736–37 forced him to acknowledge his own spiritual plight. Confrontation with the plain, personal piety of the Moravians intensified Wesley's desire for a strong, individual experience of grace and faith. It was to a man of many talents, ready preparation, deep sensitivity and earnestness that God's grace of overwhelming love and forgiveness came at that famed prayer meeting on Aldersgate Street on the night of May 24, 1738. Although we have heard it many times, Wesley's testimony is still fresh and vital and worthy of repetition:

"In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the *Epistle to the Romans*. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

(Journal, May 24, 1738)

This new realization of the loving Christ could not be contained. Wesley's life erupted like a smoldering volcano and his Christian influence fell far and wide. In a sense, he became an evangelical missionary to the

British Isles and beyond. His parish was not limited by social strata or geography. To the poor of London's slums, the Welch miners, the fisher-folk along Cornwall's coast, to the factorymen of the Midlands, and the farmers in the north, he came preaching the Gospel of God's unconditioned love. When pulpits closed to him, he took to the marketplace, the fields, and the homes of the sympathetic. His converts were organized into societies, and his societies into a fierce and disciplined movement. Without anyone heralding its birth, Methodism was born.

John Wesley, Statue, London

British and American Methodists have maintained strong fraternal ties to this day. Each summer, under the auspices of the World Methodist Council, pastors from the British Isles and the United States exchange parishes in order to broaden the base of their understanding of each other. Every five years, at the World Methodist Conference, Methodists from these two branches, along with all who look to John Wesley as their spiritual father, meet to appreciate their heritage and to re-examine and sharpen their witness in the world. The eleventh such Conference will be held in the summer of 1966 in London, England.

The discipline of the mother-child relationship at Epworth; the seriousness of the Oxford days; the adventurous spirit that drove Wesley to Georgia, then from pulpit to field and mine and slum; the vivid awareness of a loving God in a world where charity is a scarcity; the recognition that no area of life is outside of, or exempt from, the Spirit of God—these are the bequests from our English founder. If we be faithful to them, Methodism's witness for the Christ will forever contribute to the healing of the nations.

WESLEY METHODIST CHURCH
Connecticut Avenue and Jenifer Street, N.W.
Washington, D.C. 20015

WESLEY METHODIST CHURCH

EDWIN A. ROSS, MINISTER

The first location of Wesley Methodist Church was 5th and F Streets, N. W. from 1828–1921. It was organized by Foundry Church and served by the same minister from 1828–1838.

The second Wesley Church was erected 1856, and at that time was one of the largest in Washington.

The first unit at Connecticut Avenue and Jocelyn Street was erected in 1925; the second unit, including a sanctuary, was erected in 1957.

Ministers serving at the present location include: Fred C. Reynolds, 1924–1930; J. Phelps Hand, 1930–1934; J. Luther Neff, 1934–1941; Clarence E. Wise, 1941–1947; C. Stanley Lowell, 1947–1954; Klein K. Haddaway, 1954–1964; Edwin A. Ross, 1964–.

FRANCIS ASBURY METHODIST CHURCH

PAUL H. GROSECLOSE, MINISTER

The origin of the church grew out of the annual meeting of the Baltimore Conference of the Methodist Episcopal Church, South on March 30, 1909, when Bishop A. W. Wilson appointed the Reverend P. W. Jeffries to organize a new church in Washington.

On October 3, 1909 twenty-eight persons met in an assembly hall in a small building at 1413 Park Road, N.W., which at that time was a United States Post Office. Their purpose was to formally organize this church, which they named the Mount Pleasant Methodist Episcopal Church, South. The first edifice at the present site at 3146 Sixteenth Street, N.W. was built in 1916, a part of which is still in use.

In 1928 the present sanctuary was built; the name of the church was changed to the Francis Asbury Methodist Church, South. The pastor at the time of its dedication was the late Dr. R. L. Fultz.

FRANCIS ASBURY METHODIST CHURCH
3146 Sixteenth Street, N.W.
Washington 10, D.C.

WESLEY MEMORIAL METHODIST CHURCH
Johnnycake Road and Baltimore National Pike
Baltimore, Maryland

WESLEY MEMORIAL METHODIST CHURCH

EDWARD A. GODSEY, MINISTER

Wesley Memorial was organized in 1953 and selected its name in commemoration of the 250th anniversary of the birth of John Wesley. It is the result of a merger of two churches marked by long and distinguished histories—the Grove Methodist Chapel erected in 1857 on Johnnycake Road in Baltimore County, and the Harlem Park Methodist Church organized in 1875 at Saratoga and Gilmor Streets in Baltimore City—the present membership of eleven hundred perpetuates the traditions of Methodism in the midst of one of the fastest growing communities of the metropolitan area.

FOUNDRY CHURCH

EDWARD W. BAUMAN, JR., REYNOLD B. CONNETT,
HALSEY W. HESLOP, MINISTERS

When Foundry Church was started by Henry Foxall following the War of 1812, it was not by chance that it was located at 14th and G Streets, Northwest. There was a void to be filled near the White House—a need to be met. The only Methodist churches were in Georgetown and near the Navy Yard. As Washington grew during its early years, people living in the center of the city had no Methodist church in which to worship.

Throughout its past, Foundry has continued to meet needs in Washington and beyond. This fulfillment has taken as many different forms as there were challenges facing the members and ministers of Foundry. For instance, a Sabbath School was started in 1819 for the neighborhood children. Within a few years the Foundry Missionary Society was formed to aid American Indians, and later, peoples in many foreign lands. As the need arose, churches were started in Washington with Foundry members and with her financial and ministerial support as well.

As Foundry's membership increased, the first small chapel was enlarged in 1849 and replaced with an even larger church in 1866. When the original site became surrounded with commercial establishments, Foundry moved to its present location at 16th and P Streets, Northwest, which was more residential.

The nature of the neighborhood has changed and the membership has become suburban as well as inner city in nature. However, Foundry is continuing a tradition of mission and concern.

FOUNDRY CHURCH
16th and P Streets Northwest
Washington, D. C.

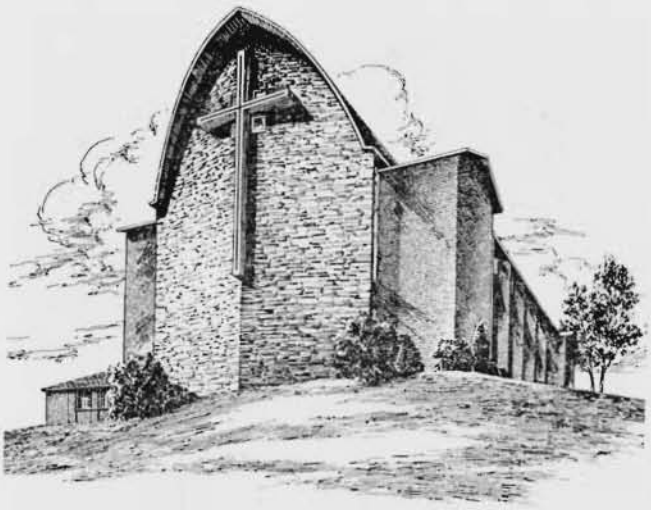
EPWORTH METHODIST CHAPEL

EDISON MCKINLEY AMOS, MINISTER

Epworth Chapel came into being as a mission of Walbrook Church, with the first unit consecrated in 1956.

The Chapel grew rapidly, developing a fine christian spirit and increasing in membership until another education unit was necessary by 1959-60. At this time, Walbrook Church merged with Epworth Chapel, thus bringing additional resources.

Already the need for a sanctuary became apparent, for in ten years church membership had grown to eight hundred members. In this Bicentennial year of Methodism, the members of Epworth Chapel hope to see the new sanctuary a reality.



EPWORTH METHODIST CHAPEL
St. Luke's Lane at Liberty Road
Baltimore, Maryland

COKESBURY MEMORIAL METHODIST CHAPEL
Route 2, Aberdeen, Maryland

COKESBURY MEMORIAL METHODIST CHAPEL

R. DENNIS SCHULZE, MINISTER

On July 3, 1784, John Paca sold the land surrounding the new Methodist church to the trustees "for use of the people called Methodists". The Christmas Conference of 1784 voted to build Cokesbury College next to the Abingdon Church. On June 5, 1785, Asbury laid the corner stone for the college.

The church survived the college fire of 1795, and in 1841, Abingdon Church obtained all the land for its use. In 1896 a new chapel was built on the same foundation of the old. In 1940 the name was changed to Cokesbury Memorial Methodist Chapel in Abingdon.

ALDERSGATE METHODIST CHURCH
Falls Road and W. 42nd St.
Baltimore, Maryland 21211

ALDERSGATE METHODIST CHURCH

EDGAR A. HOWELL, MINISTER

Aldersgate Methodist Church was originally Trinity Methodist Protestant Church organized June 23, 1918. The name was changed to Aldersgate at the time of Unification. The records show October 25, 1939 as the official date.

Pastoral Supply: R. W. White, 1919–1928; J. G. Eaton, 1929–1932; W. L. Hoffman, 1933–1935; C. M. Adams, 1936–1957; George Pferdeort, 1958–1964 (during this period, the new building was completed and consecrated). The present pastor, Edgar A. Howell was appointed in June, 1964.

ASBURY METHODIST CHURCH

JAMES D. FOY, MINISTER

Asbury is the daughter of Foundry Methodist Church and its history may be reckoned from the organization of Foundry Church in 1814.

On September 27, 1833 Brothers Neugent, Benjamin McCoy, and others seeing the membership in Foundry grow so rapidly, felt that their needs could be met more effectively through a medium of a separate church. As a result of their thinking the idea of a separate church for the colored membership was materialized. A site was then selected at the corner of 11th and K Streets, N. W. where a frame building was erected in 1836. Membership increased so rapidly that in 1845, nine years after the erection of the frame church building, a brick building was erected. The present building was erected in 1916.

Asbury has given birth to three other churches of the city: John Wesley A.M.E. Zion, Simpson Methodist and Peoples Congregational Church.

ASBURY METHODIST CHURCH
11th and K Sts. N.W.
Washington, D.C.

ASBURY METHODIST CHURCH
North Street at Charles Street
Charles Town, W. Va.

ASBURY METHODIST CHURCH

J. Lee Williams, Minister

Just when Methodism made its first appearance in Charles Town and Jefferson County is difficult to trace. There is convincing evidence to prove that there were Methodists here about the time of the first General Conference of Methodist Episcopal which met in Lovely Lane Chapel, Baltimore, Maryland, on Friday, December 24, 1784. By 1791, The Methodists in Charles Town planned for the building of a Meeting House. Bishop Asbury recorded in his Journal of May 27th, 1794, that Charles Town had a good house and a local preacher. The building faced on North Street and was supposed to have been a log structure which was replaced by a stone chapel.

The parcel of land was purchased through three separate deeds. The first being from Samuel Washington in 1791, for fifty shillings. The second from Matthew Ranson in 1825, and the third from Henry S. Eby in 1854. By a decree of the Circuit Court of Jefferson County, November 14, 1870 Charles Davis was appointed to sell property of the Methodist church, and the church and parsonage of the Methodist Episcopal Church were purchased by the local congregation of the Methodist Episcopal Church South for $575.00.

In 1891-95 the old church was torn down and the present church building erected near the spot where it stood. Several additions have been made through the years to meet the growing needs of the congregation. In view of this fact, a new Educational Building was erected in 1959, and on October 18, 1964, the new building was dedicated.

On July 12, 1964 the Official Board authorized the church planning committee to make plans for the renovation of the present sanctuary.

After the merging of the Baltimore and Washington Conferences, Charles Town Church changed its name from Charles Town Methodist Church to Asbury Methodist, Charles Town.

EARLY AMERICAN METHODISM

DOUGLAS R. CHANDLER

Two hundred years ago our American colonial period was nearly over. The treaty of Paris (1763) nearly ended New France in the New World and opened Canada and the West (to the Mississippi) for future English settlement. At the same time tax and trade frictions between colonies and crown were pointing to a time, not long distant, when George III's "farms" (as he called them) would produce a rebellious crop of "embattled farmers." In these pre-Revolutionary war excitements and tensions, American Methodism had its beginnings.

As a movement organized and disciplined by John Wesley, Methodism in 1760 was little more than twenty years old. True, the Wesley brothers, John and Charles, and some other Oxford Club "enthusiasts", as Anglican "missionaries" in Georgia (1736-38), were almost Methodist in their intentions and habits; and, likewise, the eloquent evangelist, George Whitefield, had truly shouted Methodist persuasives to vast crowds in all the colonies, but the work of these great and good priests was obviously without the benefits of that "connexionalism" (societies, classes, conferences, lay preaching etc.) so expertly developed in England after 1739. A characteristically Methodist beginning in this country is more clearly seen in the 1760's when Methodist settlers in the New World began to preach and to practice their "Methodist ways" under the leadership of some of Wesley's lay preachers and exhorters.

Soon after 1760 an Irish preacher-farmer gathered neighbors into his home on Sam's Creek in Frederick County, Maryland, preached to them and organized a society subdivided into classes on Wesley's plan. He soon built a log meeting house a mile to the south, and on Pipe Creek, nearby, he persuaded other families to form classes and societies. The influence of his travels can be seen in Virginia and Pennsylvania. Asbury came to "friend Strawbridge's" in 1772 and later (April 30, 1801) he wrote in his Journal "Here Mr. Strawbridge formed the first society in Maryland—and America." The energy, drive and sometimes disturbing independence of Strawbridge tell us that he was a skillful leader. In 1773 Conference statistics reported more than half of the total American membership to be in this Maryland-Virginia area.

Robert Strawbridge

Philip Embury

September 16, 1729.

From Ireland came another of Wesley's local preachers to start the fires of Methodist zeal in New York. Philip Embury, in 1766, with the prodding of his cousin, Mrs. Barbara Heck, began preaching and exhorting their friends and neighbors to live more carefully disciplined religious lives. They were soon joined by Captain Thomas Webb, a lay preacher from England, with his scarlet uniform, sword and Bible. John Adams, hearing the

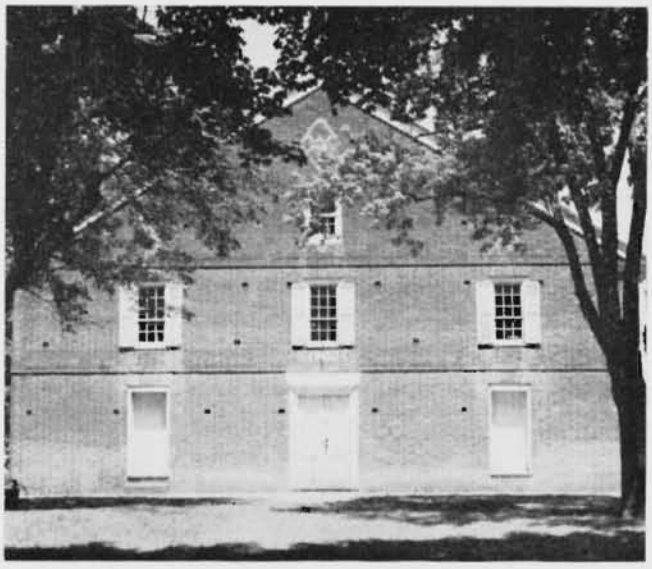
Captain preach in Philadelphia, said "He is one of the most fluent, eloquent men I ever heard." In New York, New Jersey and Philadelphia, Webb's generosity and enthusiasm made him a principal founder of Methodism in America.

CAPTAIN THOMAS WEBB

It was expected, no doubt, from the start that John Wesley and the English Conference would direct and help the work here. This would be a normal colonial relationship. Consequently, the sending of "helpers" was Wesley's response to an appeal in 1768 from "our brethren in New York." In all he sent eight men, usually by twos, between the years 1769–1774. At least four other English lay-preachers came on their own responsibility. Each had a special gift or gifts Wesley thought were needed in the American societies. Of all these, Francis Asbury alone remained when the Revolution made it advisable for the others to return to their English home. This "Prophet of the Long Road" symbolizes, more than any other one man, the spirit and character of Early American Methodism. His *Journal* and *Letters* show the true character of the movement: societies organized wherever practicable for preaching and discipline, small classes with weekly attendance compulsory, careful, daily oversight by class leaders, an itinerancy strictly enforced (no preacher under orders allowed to stay in one place more than a few months), obedience to Wesley's authority and to his appointees here, and no sacraments except as administered by ordained clergy of the English mother-church. On this last, the impatience of Strawbridge and others in Maryland and Virginia gave Asbury months of trouble. Only with the most determined insistence on his and Wesley's authority was he able to keep the societies and the preachers in line until the societies became a Church in 1784.

Several things conspired together in the Revolutionary War years to embarrass American Methodists. The English leaders sent by Wesley were naturally opposed to the rebellion. John Wesley deplored it and said so. Asbury complained that it interfered with the greater business of saving souls. He and several of the most important leaders, such as Philip Gatch, Freeborn Garrettson and Jesse Lee, either refused military service, or refused to take the loyalty oaths which might require it. Out of these troubled years come many of our most exciting tales of persecution, as so many fell victim to angry mobs, and patriotic officials. The marvel is in the way the Methodists lived down the charges of disloyalty, so often exaggerated, and emerged so strong in faith and numbers when the war ended. With the colonies no longer under the English king, American Methodists could no longer be governed by one of that king's most loyal subjects, John Wesley.

Wesley was probably the first to sense this difficulty. At any rate he took the first steps to create an American leadership for his American followers. Professing to be guided by Scripture, early church traditions, reason, necessity and common sense (rather than by the laws of his Church) he ordained his fellow-priest, Dr. Thomas Coke, as Superintendent and two of his lay "helpers", Richard Whatcoat and Thomas Vasey, as deacons and elders for America.



BARRATT'S CHAPEL,
Frederica, Delaware

Arriving in New York, November 3, 1784, Coke and his two associates at once began to carry out Wesley's plans. They had brought with them a ritual (adapted from the Book of Common Prayer), Twenty-four of the English thirty-nine Articles of Religion, credentials from Wesley (their own and for Asbury) and "the plan for the new church". The key person to see was, of course, Francis Asbury. He and Coke met at Barratt's Chapel in Delaware, and after the initial shock of seeing Whatcoat assisting Coke in the Lord's Supper, and after his surprise at the "intention" of the men just come from Wesley, the American leader joined enthusiastically in the arrangements. Lovely Lane in Baltimore was selected as the place for the organizing conference. About sixty of the eighty-three preachers gathered there December 24, 1784, several of them "clopping" down the road from Harry Dorsey Gough's estate at Perry Hall where they had been lodging. This "Christmas Conference" in daily session for about a week did about as much as one conference has ever accomplished. A new church was organized, named and given a form of discipline, articles of religion and a liturgy. Here Asbury was ordained (deacon, elder and "Superintendent") and the episcopal form of government was adopted. Slavery was condemned as an "abomination", and a "college" was authorized. More significant perhaps than all was the stated purpose of the new church and her "preachers": "To reform the continent and to spread scriptural holiness over these lands!" So The Methodist Episcopal Church was born with a "grand design" for a new Nation under God.

Asbury's Ordination

CENTENNIAL METHODIST CHURCH

JAMES A. ARTER, MINISTER

CENTENNIAL METHODIST CHURCH
1029 E. Monument Street
Baltimore, Maryland

Strawberry Alley Church which grew out of a Methodist Society, organized the same day as Lovely Lane, June 22, 1772, is the mother church of Centennial Methodist Church. In this chapel Negroes and whites worshipped together until 1801 when the white membership relocated and built a church at Eastern and Bethel Avenues, calling themselves Wilks Street Chapel. At this time the Negro congregation took over the Strawberry Alley Chapel, renaming it Dallas Street because of its location at Dallas and Fleet Streets.

The Strawberry Alley Society grew out of the preaching of John King, who preached the first Methodist sermon in Baltimore in 1770. Richard Pilmoor, the first minister sent to America by John Wesley, and Francis Asbury were associated with this society.

After worshipping in Dallas Street Church for a century the congregation moved to Caroline and Bank Streets. In recognition of the century of worship at the old site (1777–1877), the church took the name Centennial. Frederick Douglass, the great orator and leader of the Liberation, belonged to this church.

On September 7, 1941, under the pastorate of the Rev. Edgar D. Hall, the congregation took over the former Monument Street Methodist Church, where they still proclaim to a changed city the changeless gospel of Jesus Christ. Last year the church received from the Methodist Book Concern. a certificate of recognition of the fact that it has served Methodism over a hundred and seventy-five years.

The present pastor of Centennial Methodist Church is James A. Arter. Other officials are: Morris K. Yorkman, Lay Leader of Annual Conference, Wheeler H. Smith, Chairman of Board of Trustees, Dr. Bernard Harris, Sr., Business Manager and Member of Policy Committee, Mr. John Brummell, Mrs. Gladys Stewart, Mrs. Roberta Grinnell, Mrs. Genevieve Thompson and Mrs. Beatrice Reid.

OREMS METHODIST CHURCH

JOHN A. LOVEJOY, MINISTER

The following is an exact quotation from the diary of Francis Asbury: "Monday, February 21, 1774, I rode eight miles and preached at Mr. G's. Rode afterwards to Middle River and had the satisfaction of seeing our new house raised and covered . . ."

This Middle River Chapel was called "Orams" Church. Tradition has it that the deed to this church was made out to John Wesley from Lord Baltimore and the deed was really in existence.

Orams, later changed to Orems, belonged to the Baltimore Circuit from 1774 to 1806, the Great Falls Circuit from 1806 to 1915, and then became a part of the Chase Circuit.

In 1940, due to tremendous population growth, the congregation decided to withdraw from Chase Circuit and become an independent charge. Many people were fearful of this undertaking, but courage prevailed again as it had since 1774. All this work is remembered with chuckles, and the struggle is forgotten.

The period from 1940 to 1966 has brought as many changes as the previous history. The present church was started in 1949 with the formal opening and the Service of Consecreation on Sunday, March 5, 1950.

In 1958 a beautiful Educational Building was erected with classrooms, auditorium, church office and a modern kitchen.

We pay homage to those who have served Orems; dedicated "Presiding Elders," devoted ministers, members who can never be replaced and the present membership.

May God continue to add His blessing to His people and grant growth to the Christian Church. The present pastor is John A. Lovejoy.

OREMS METHODIST CHURCH
Middle River, Maryland

REISTERSTOWN METHODIST CHURCH

ROBERT W. CURRENT, MINISTER

The Methodist Society in Reisterstown began February 6, 1777, when Francis Asbury visited Reisterstown. Asbury Methodist Episcopal Church was erected in 1791 on our present site. Methodism has served the community continuously for 189 years, being in the present building since 1868. In May 1941, Grace M. E. South merged with Asbury M. E. Church to form the Reisterstown Methodist Church. On October 17, 1965, new educational buildings and Fellowship Hall were consecrated by Bishop John Wesley Lord.

REISTERSTOWN METHODIST CHURCH
246 Main Street
Reisterstown, Maryland

CALVARY METHODIST CHURCH
State Circle
Annapolis, Maryland

CALVARY METHODIST CHURCH

CHARLES I. WALLACE, MINISTER

While there had been Methodist meetings held in Annapolis as early as 1746, the first Methodist Society, from which grew the present Calvary Church, was organized in 1785.

George Whitefield, on his third visit to America, visited Annapolis and on November 5, 1746, introduced Methodism to the city. Francis Asbury made his first visit here on November 25, 1773.

On November 17, 1817, the trustees purchased the present ground upon which the present Calvary Church stands. General Lafayette on his second visit to America worshipped at the church on December 19, 1824.

This building remained until 1859 when the present building was constructed. The building was dedicated in 1860 and was known as Salem Church. The present pastor is Charles I. Wallace.

WARD'S CHAPEL
Randallstown, Maryland

WARD'S CHAPEL

CHARLES MURRAY ROBINSON, MINISTER

The congregation of Ward's Chapel dates back to the early days of Methodism, as there has been a preaching place here since 1794. Class meetings were held in the home of John Ward. Here in 1814 a famous camp meeting was held on the lands of John Ward, located on the Liberty Road about one mile from Allen's Mill and fourteen miles from Baltimore City, "free to all who quietly submitted to the government and regulations of the meeting." Other famous old camp meeting grounds of the area were Waters' Camp Ground, Emmart's Woods, and the White Grounds.

The establishment of a Methodist Society here was probably an outgrowth of the work of Robert Strawbridge. The old Liberty Road in that day meandered near his Frederick County home (today part of Carroll Co.), near New Windsor. The Baltimore County branch of Liberty Road led past Ward's and on to the old roads leading to Joppa, and to the Rolling Road which led to Elkridge Landing.

In 1870 the log chapel was replaced by the handsomely proportioned stone building in the style of the Greek Revival. The stone for the new church was quarried on the farms of the members of the congregation and hauled by ox-cart to the site. Likewise the lime for the mortar was burned in local kilns from limestone quarried nearby along Powell's Run, and much of the heavy timber used was cut by the members.

Ward's Chapel shares the same distinction and honors as the other appointments on the famous old Baltimore Circuit, which originally included more than a score of appointments. William Watters and John F. Goucher were among those who served the church. The oldest members recall the days when there were still nine churches, then six churches, then three on the Circuit; those were the days of the senior and the junior preachers.

In its many activities old Ward's still serves as the crossroads community center it has been over the years. From its vantage point on the old turnpike, Ward's is prepared to meet the challenge of the future as it has met those since the early plantation days of the new Republic.

MELVILLE CHAPEL METHODIST CHURCH

JOHN H. WALTHER, MINISTER

The congregation in Elkridge (Elk Ridge), now known as Melville Chapel Methodist Church, dates its beginning from 1772 on the authority of Francis Asbury. In his journal he makes two entries; November 26, 1794: "We had a comfortable love-feast, but were prevented from attending our other meetings by excessive rains. The next day I came to Elk Ridge, where I saw after 22 years' labour, a well-designed frame of a new house for public worship"; and November 1, 1795: "I left town and came to Elk Ridge, where I found a little time for reflection and prayer. I preached and administered the sacrament on the Ridge. After 23 years preaching here, we have a small society." These two citations establish the beginning of our society as 194 years ago, 12 years before Asbury's ordination.

The Asbury journal cites at least 20 visits "on Elk Ridge" between 1772 and 1816.

The second building was located in what was to become the bed of the Baltimore and Ohio Railroad and in 1825 it was moved up the hill and used until 1834.

The trustees became an incorporated body January 13, 1834, by an act of the Maryland General Assembly and purchased a part of the present tract. During the summer of 1834, the old brick church was built and the first service held on Saturday, September 13 of that year. This brick chapel lasted for 51 years.

The present church building replaced the brick chapel in 1885 and was brick veneered when the basement was added in 1949.

For most of its history it has been the principal congregation on a two to ten church circuit. Many of the charges along the Washington turnpike, Morrell Park, Lansdowne, Halethorpe, and Relay are offspring of its congregation.

The present pastor is Rev. John H. Walther and the Sunday School Superintendants are James E. Head, Sr. and son J. Edward Head, Jr.

MELVILLE CHAPEL METHODIST CHURCH
Furnace Road
Elkridge, Md. 21227

GOVANS METHODIST CHURCH
5210 York Road
Baltimore, Maryland

GOVANS METHODIST CHURCH

RICHARD T. SCHOLL, MINISTER

Govans Methodist Church has been on York Road 116 years. The church organization, however, is the direct descendent of Evan's Chapel Society, formed in 1764. The congregation had several meeting places, but the oldest part of the present building, erected in 1850, has been enlarged and modernized into a beautiful sanctuary. Govans' heritage promises a greater tomorrow in striving to meet the moral and spiritual needs of the community.

GATCH MEMORIAL METHODIST CHURCH

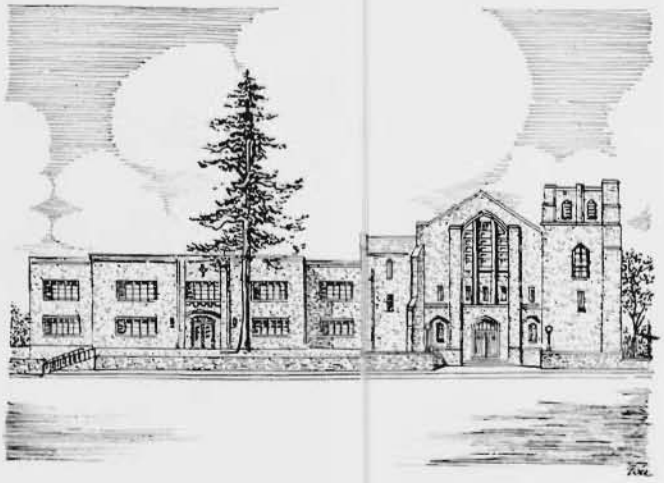
GEORGE BLANKNER, MINISTER

Named for its Founder, Philip Gatch, born March 2, 1751, of Prussian-French parents. He led his family into Methodism on May 1, 1772, the year he founded the church.

Rev. Gatch preached in Maryland, New Jersey, Virginia, and the Ohio frontier. He was tarred and feathered twice for his preaching and suffered permanent eye injury.

He also was Judge of Common Pleas Court for twenty years in Ohio.

This congregation has worshipped on this same lot for the past 194 years. Rev. George Blankner is the present pastor.



GATCH MEMORIAL METHODIST CHURCH
5740 Belair Road
Baltimore, Maryland

DUMBARTON AVENUE METHODIST CHURCH

RICHARD F. MCFARLAND, MINISTER

DUMBARTON AVENUE METHODIST CHURCH
3133 Dumbarton Avenue
Washington, D.C.

In 1770, Robert Strawbridge, in company with Richard Owens, preached the first Methodist sermon in Georgetown. Robert Williams, an Englishman who was an itinerant preacher, accompanied by William Watters, the first native American itinerant, preached in a cooper's shop near "N" and 31st Streets in October, 1772. On December 24, 1772, Robert Strawbridge and Richard Owens were sent by Francis Asbury to build up the cause of Christ in Frederick County. The Georgetown group was a part of the Frederick County ministry.

The records of the first meeting house are lost. However, on November 7, 1795, Bishop Asbury recorded in his journal that he "found a congregation waiting at the new chapel." The chapel was a simple one and a half story brick building, 30 x 40 feet.

The Methodist Church in Georgetown became a separate station in 1801. In 1849, the church relocated at its present site, 3133 Dumbarton Avenue. The new church was dedicated July 3, 1850.

During the years 1862–1863, the church was used by the Federal Government as a hospital, and the congregation met in rooms of the Old Customs House over the Post Office on 31st Street. It is believed that Walt Whitman served as a nurse for the soldiers housed on the ground floor of the church.

Soon after the church was reopened for worship, the Baltimore Conference held its annual session there in March, 1863. President Lincoln was a visitor at the worship service on Sunday, March 8, 1863, while Bishop Matthew Simpson preached the sermon on that occasion.

In 1897–1898 the building was completely remodeled. The first level was restored in 1961.

Today the church is carrying on a vital ministry for the local congregation and a specialized ministry for young adults and university students.

SHARP STREET MEMORIAL METHODIST CHURCH

KELLY L. JACKSON, MINISTER

Free Negroes built the Sharp Street Church in 1802, on Sharp Street between Lombard and Pratt Streets, in South Baltimore, Maryland. The U. S. Census of 1800 shows 105,635 non-white residents of Maryland, 19,587 of whom were free. The majority of the Maryland free Negroes were in Baltimore City.

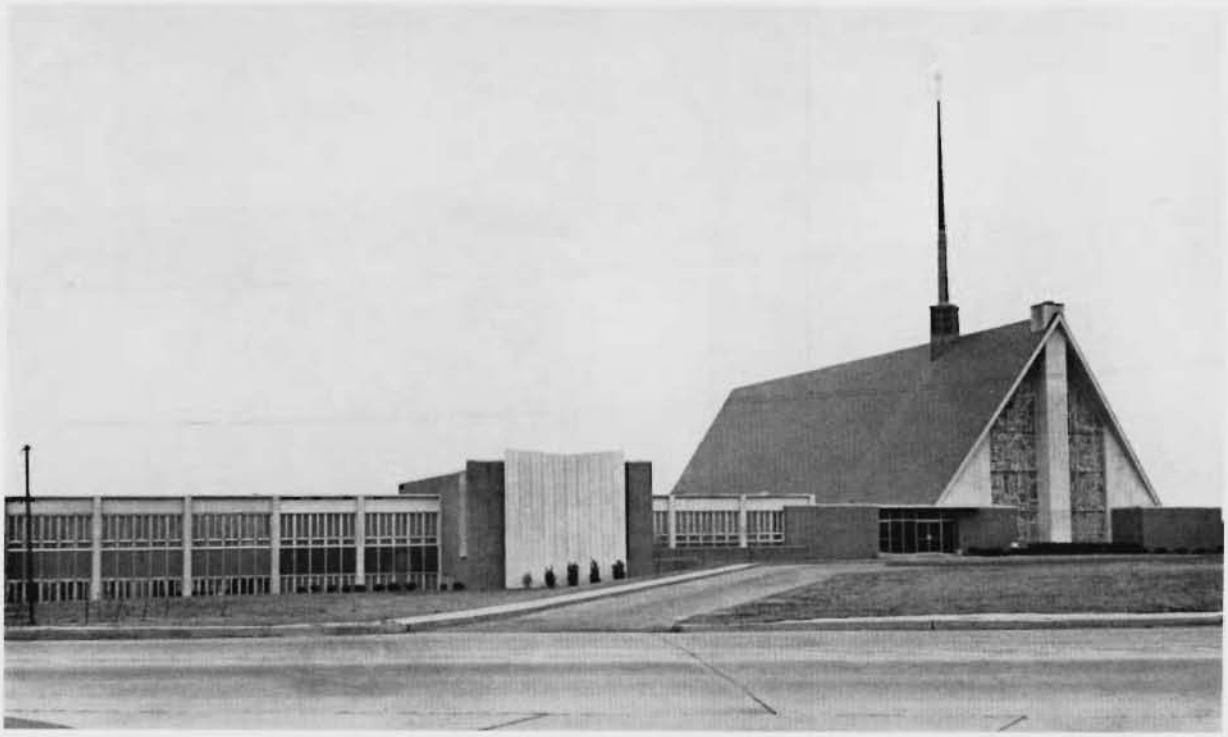
We marvel at the courage, ingenuity, vision and faith which these founders exhibited. The deed to the property was recorded on May 5, 1802.

This humble church served the colored community, both free and slave. It was a meeting place to discuss and plan strategy, raise money to purchase the freedom of slaves, to serve as a school where deprived and exploited people could learn to read and write, to plan the Liberian (Africa) Colonization, to discuss the effectiveness of the slavery abolitionist movement and to hear their advocates speak.

The Pastor, the late Reverend D. W. Hayes, officials and members, after many meetings, decided to build a new church building in the northwestern section of the City to which many of its members had migrated. They purchased a lot on the corner of Dolphin and Etting Streets, just one block west of Druid Hill Avenue. An Architect, A. H. Bieler, was engaged and a construction company, headed by E. M. Noel, was employed. The ground breaking ceremonies were held on February 9, 1898, and the corner stone was laid on March 24, 1898. The building was completed and ready for occupancy on October 15, 1898. The edifice was named: "Sharp Street Memorial Methodist Episcopal Church."

For 164 years this church has exhibited a power for good, the influence of which has guided thousands of individuals into the beneficent glories of religion, inspired the establishment of schools, home for the aged, and erection of other churches. These achievements should and do present the current congregation with a strong and beckoning challenge.

SHARP STREET MEMORIAL METHODIST CHURCH
Dolphin and Etting Streets
Baltimore, Maryland



FIRST METHODIST CHURCH OF HYATTSVILLE
Queens Chapel & Queensbury Rds.
Hyattsville, Maryland

FIRST METHODIST CHURCH OF HYATTSVILLE

DONALD E. LEWIS, DONALD SHEARER AND
FREDRIC JACKSON, MINISTERS

Maryland's largest Methodist church, with 3,000 members, First Methodist of Hyattsville ranks among the earliest churches of American Methodism.

Admitted to the Baltimore Conference in 1793 when that body was less than nine years old, First Methodist was originally known as the Bladensburg Methodist Episcopal Church. Its roots, however, go back to the year 1760 when small bodies of believers met in each other's homes in historic Bladensburg to worship and to hear the early circuit riders of John Wesley.

Over the years, First Methodist has played a significant role in the founding of other Methodist churches. Today a number of thriving congregations trace their origin, in whole or in part, to the spiritual and financial assistance provided by this church, and to the First Methodist members who played leading roles in their organization.

Today, almost two centuries later, First Methodist continues this long tradition of Christian service and outreach, both at home and abroad.

Presently occupying the sixth sanctuary of its long history—a $1,000,000 structure situated on 8.2 acres in the densely-populated heart of Prince George's County, the church serves the most populous county in Maryland.

Under the ministry of the Reverend Donald E. Lewis, ninety-fifth pastor to serve the church since 1793, and of associate pastors Donald Shearer and Fredric Jackson, First Methodist faces with strong faith and a dedicated membership the renewed challenges which face Methodism in this bicentennial year.

FELLS POINT METHODIST PARISH

ROBERT FRINGO, JERRY L. WOODS,
ROBERT S. CLARK, MINISTERS

EAST BALTIMORE STATION
Baltimore, Maryland

CAROLINE STREET
Baltimore, Maryland

BROADWAY
Baltimore, Maryland

An entry in Francis Asbury's journal for January 3, 1773, stated: "Rode to Baltimore and had a large congregation at the house of Capt. Patton on the Point. At night I preached in town."

The Point was the eastern, waterfront part of Baltimore known as Fells Point. The Fells Point congregation was founded in 1772 and built its first meeting house on Fleet Street and Strawberry Alley in 1773. This became one of the earliest meeting houses in America.

After a move in 1801, the congregation moved to its present location in 1888 and took the name of East Baltimore Station.

In the meantime, revivals and growing neighborhoods led this original congregation to found several other churches. One was the Caroline Street Church, founded in 1818. Another was the Broadway Church, founded in 1848.

These three congregations have continued to serve the community through many years of change and growth. In 1919, the Baltimore Goodwill Industry was founded by the Broadway Church.

In recent years the churches have faced the multiple problems of the inner-city with a determination to continue their ministry. A co-operative ministry and program began to develop in 1952 and led in 1965 to the creation of the Fells Point Methodist Parish. In this new way and through the search for new forms of ministry, three historic churches work together for the good of the city and its people.

BALDWIN MEMORIAL METHODIST CHURCH
Severn Cross Roads
Millersville, Maryland

BALDWIN MEMORIAL METHODIST CHURCH

A. Dean Kesler, Minister

The history of Baldwin Memorial Methodist Church began with the preaching of Bishop Asbury in the home of John Sewell. (This house is still standing.) In 1817, the Methodists and Episcopalians built a church at Severn Cross Roads. The two congregations worshipped together until 1840 when the Episcopalians built St. Stephen's Church and concentrated their efforts there. In 1861, the Methodists bought out the Episcopalians' interest in the church at Severn Cross Roads, and they built another church, the second one on this site. (This building is still in use.) In 1896, the first part of the stone church was erected to replace the second frame church; and in 1963 thirty-eight seats were added to the stone church so that the present church will seat 290 worshippers.

HILLSDALE-CHATSWORTH METHODIST CHURCH

Charles J. Cathcart, Minister

The Tschudys became Methodists in 1780. Their home in Dickeyville was one of the favorite lodgings of the preachers. In 1834 their successors was the Ridge Chapel. In 1847 a preaching place was reported as Ashland Factory. The group moved to a building built in 1849 by Quakers, and was later called Hillsdale Church.

Chatsworth was organized in 1863 and was located at Franklin and Pine Streets. They moved to North Avenue in 1903. Subsequently Hillsdale and Chatsworth merged in 1954, and are presently located at Forest Park Avenue and Windsor Mill Road in Baltimore, Maryland.

HILLSDALE-CHATSWORTH METHODIST CHURCH
Forest Park Avenue and Windsor Mill Road
Baltimore, Maryland

THE BALTIMORE CONFERENCE FROM 1784

BY EDWIN SCHELL

TERRITORY AND NUMBERS

Methodism was well-rooted early in much of the large territory from the shores of the Chesapeake Bay to the western Virginia and Pennsylvania back country; this area, in 1796, finally was designated as the Baltimore Conference and was altered little until 1824. Here in 1784 were located 10 of the 46 circuits, 18 of the 83 travelling preachers and 2449 of the 15,000 members of American Methodism. Following the Christmas Conference, aggressive evangelism swiftly quadrupled Methodist membership and recruited one out of every twenty-two Marylanders. In 1790, one-fourth of all American Methodists lived in Maryland where they probably formed the largest of all religious bodies.

However, due to bodily weakness and family concerns, many Baltimore Conference preachers were lost—36 in three years 1794-96. The lack of experienced men, the rampant deism of Thomas Paine, and large westward migrations caused a decline of 45% in white members between 1790 and 1800. Meanwhile, by 1803, the Negro membership had increased to one-third of all members. From such lately evangelized backwoods as "northwest of the Ohio River", came the Bishop Robert R. Roberts and numerous other ministerial candidates to fill the ranks. Circuits and stations had increased to 27, and 46 preachers were under appointment by 1800.

Perry Hall Mansion, Baltimore County

A "second great awakening" dawned in camp meeting evangelism, which brought thousands to Christ and increased the Church to almost a quarter of a million members when the aged Bishop Asbury died in 1816. Between the years 1803 and 1812 membership rose from 19,000 to 29,000, was set back by wartime British aggression, but climbed again to 38,000 before creation of the Pittsburg Conference in 1824. To serve this cause, scores of preachers gave their lives. Typical of these splendid, staunch "soldiers of the cross" were Benton Riggin and Leonard Cassell, who died at their post during yellow fever epidemics at Fells Point, Baltimore.

Meanwhile, Baltimore City Methodists evangelized apace, building churches and Sunday Schools in every neighborhood to win one-tenth of the population by 1840. Methodist Sunday Schools paraded 3,500 strong, to Howard's Hill in 1842. City preaching places numbered 49 by 1860.

Methodism in this area continued to grow in membership, preachers, and churches until the tragic Civil War period despite the loss of a few circuits in Virginia to the M. E. Church, South, after the division of 1845. In 1857, the General Conference divided the area, creating an East Baltimore Conference of the Pennsylvania, northern and western Maryland portions and some of the churches of Baltimore City. Previously, Baltimore with 73,000 members and probationers, 781 churches (averaging only $1570 each in value!), served by 363 travelling and 371 local preachers, had been the largest of the 46 M. E. conferences.

The Civil War and its after effects brought about tremendous spiritual and financial losses in addition to those members and churches adhering to the new, overlapping Washington M. E. Conference (1864) and Baltimore Conference M. E. Church, South (1865). In 1869, a new Virginia M. E. Conference was allotted the Virginia area; and at the same time, the East Baltimore Conference was renamed the Central Pennsylvania Conference and its Maryland territory was re-attached to Baltimore. This enlarged Baltimore Conference had 25,382 members, 335 churches and 185 travelling preachers. By 1904, midway the 70-year period of territorial stability, these figures had increased to 50,502 members, 411 churches and 247 travelling preachers. In addition, at that time there were 18,000 members and 192

churches of the Southern Conference in Maryland and the District of Columbia while the Maryland Methodist Protestant Conference reported 25,282 members and probationers, 287 churches and 142 travelling preachers.

After long negotiations begun at Lovely Lane Church in 1916, these three groups were reunited as The Methodist Church in 1939. The resulting Baltimore Conference reported 139,348 members, 623 church buildings and 389 ministers, which in 1965, following a merger with the Washington Conference, had increased to 241,000 members in 719 churches served by 639 ministers. Baltimore, although geographically one of the smaller conferences, now has a membership exceeded by only seven other of the 93 American conferences. There are now more Methodists in our conference than there were members in the entire church in 1819.

GREAT EVENTS AND PERSONALITIES

Francis Asbury dominated the Baltimore Conference in the years to 1816 as he guided the young church in action, ordained almost all its ministers, made their appointments, and presided over sessions. Father Asbury, as young preachers knew him, stamped the conference with his image, but soon after he was solemnly interred under the pulpit of Eutaw Street Church, there arose a delayed reaction against episcopal dictation. First this unrest was as a breeze across the land, but later, it became, at the hands of Baltimoreans, a storm which swept from the church its "reformers" and in 1830 saw the "layman" become the dominant influence in a new organization—The Methodist Protestant Church.

Agreeing with the idea of "Mutual Rights" of ministers and laymen were located Baltimore Conference clerics Nicholas Snethen and Alexander McCaine. The latter heaped vituperation on a deceased Bishop Asbury in his book *History and Mystery of Methodist Episcopacy*. This thesis was challenged by another Baltimore preacher, John Emory, who later became a bishop, in his book *A Defence of Our Fathers*. The Conventions of Reformers (1827–1830) in Baltimore culminated in organization of the Methodist Protestant Church with Maryland its stronghold. Preachers Asa Shinn and Frederick Stier were added to its ranks together with a majority of the Baltimore City local preachers who had been expelled for their agitation. In a real sense, the ouster of reformers represented a victory of conservatism over the most progressive Methodists. Vindication of Methodist Protestantism has come by adoption of its leading tenets into modern day Methodism.

Arrayed against the innovation of lay rule were such forceful writers and orators as Stephen G. Roszel, who authored more resolutions, spoke more often in the Baltimore and General Conferences, and served on more committees than any of his contemporaries, Joshua Soule and Beverly Waugh, later bishops, and Dr. Thomas E. Bond, M.D.

More momentous was the long contention concerning the "great evil of slavery." From 1780 onward, few, if any, conference sessions escaped dealing with this question. This topic was on the agenda of every General Conference until 1860, including all nine of those quadrennial sessions held in Baltimore. From the admonition in 1800 to seek gradual abolition in every state legislature, general church opinion had changed by 1836 to a condemnation of "modern abolitionism." Between 1808 and 1861, Baltimore, as a border conference, chose the "tightrope walk" hammered out largely by Stephen George Roszel. This unique course, until 1820, fixed the length of service of slaves acquired by private members, while ministerial members were always required to manumit their slaves as were local preachers seeking ordination. Due largely to Methodist manumissions, Maryland freedmen almost equalled slaves in number by 1860. Baltimore Conference insistence on non-slaveholding by ministers contributed to the division of 1845, since the 1844 General Conference turned down an appeal by Reverend F. A. Harding, a suspended slaveholder member; which, together with the slavery connection of Bishop Andrew, split the church. Despite Baltimore opposition led by sometime congressional chaplain, Henry Slicer, the 1860 General Conference passed a so-called "new chapter" interpreted by its opponents as excluding slaveholders from the church. Prolonged protest followed and the 1861 Baltimore Conference session disowned the 1860 General Conference by a vote of 102 to one. Possibly only the immediate outbreak of Civil War prevented a lasting rupture by forcing preachers to choose between loyalties civil and ecclesiastical. During the war N. J. B. Morgan, presiding elder in Washington, held the stricken conference together. Morgan College is named for his preacher brother benefactor, Lyttleton.

Among other 19th century stalwarts none gave greater church-wide leadership than those active as book agents or editors on the one hand and missionaries on the other. Daniel Hitt, who served thirty-four years in the ministry, half of them as a presiding elder, was one of the book agents at New York from 1808–1816. In 1828, Beverly Waugh took up this duty, continuing until elected bishop in 1836. During his twenty-two year episcopate, he was the first bishop to reside within the conference. The two terms of layman Thomas E. Bond as editor of the NEW YORK CHRISTIAN ADVOCATE spanned the troubled years 1840–1856. Fortu-

nately, controversy was not waged then in the personal fashion shown later when John Lanahan, the assistant book agent, uncovered widespread fraud in the Publishing House only to undergo persecution and even arrest. However, with lasting appreciation, his Baltimore brethren elected Lanahan to every General Conference 1856–1900, or more times than any other member in conference history. Older Baltimoreans remember the Methodist book agency which long bore his name.

History recorded Melville B. Cox and his founding of the Liberia Mission in 1833. Few people know that before becoming our first foreign missionary, this tubercular, located Maine preacher, had edited the unofficial ITINERANT, biweekly Methodist paper in Baltimore. Future bishop William Taylor was the next missionary to emerge, plucked from North Baltimore Station and sent sailing around the Horn by Bishop Waugh in 1849. The Taylor's long journey to California was marked by arrival of their first-born child. Decades later Taylor was to sail again along the South American coast, planting "self-supporting" missions as he did also in Africa and India. Of the first thirteen preachers sent to California, seven were from the Baltimore Conference. They established not only churches but a college and seminary; while one, Adam Bland, twice founded Methodism in Los Angeles. To the Republic of Texas, Baltimore contributed young Thomas O. Summers who was sent out to the Mississippi Conference in 1840 and stationed at Galveston, Texas. After two years work he reported forty-two white and twenty-six colored members in Galveston and Houston together! Later Summers was the leading Southern Church editor. The China Mission in 1847 and the Japan Mission in 1872 had founding help from the Baltimore Conference in the person of Robert S. Maclay, superintendent of both missions, who also opened work in Korea. Through Maclay, a number of young Japanese preachers were received into the Baltimore Conference in the 1880's.

Missions and education, the latter a concern of the Baltimore Conference from the planning of Cokesbury College by the Christmas Conference, were completely combined in the statesman John F. Goucher. After a distinguished career of building churches and assisting financially in the establishment of the Woman's College of Baltimore, he was president of the college for twenty years. Although the college was renamed Goucher and saved from financial ruin by heroic Methodist assistance in 1913, it succumbed to the lure of non-church aid and and was wrested from Methodist sponsorship in 1922. The Gouchers liberally supported frontier missions in America besides work in India, China, and Japan where their mark remains to this day.

Belle Bennett is the great name in missionary work of the Methodist Episcopal Church, South, and her Baltimore connections are a proud heritage. Time fails to tell of the devoted women who both served on the field and undergirded the advance through the women's home and foreign missionary societies of the three separate Methodist denominations. The Maryland M. P. Conference sent such leaders as J. T. Ward and Albert Norman Ward into the Western Maryland College from 1867.

Personalities of the Baltimore conferences post Civil War included both Bishops Wilson, Alpheus of the M. E. Church, South and Luther of the M. E. Church. Coincidently both lived in and were buried in Baltimore. The sometime pastor of Metropolitan Church in Washington J. P. Newman, and Thomas Bowman, educator, of the M. E. Church, and John Christian Keener of the M. E. Church, South were elected bishops in the late 19th Century. The former Lovely Lane pastor, Charles Mead, and Frank M. Bristol were elevated early in the 20th Century. Entering the episcopacy more recently were James H. Straughn and Fred G. Holloway, educator, of the Maryland Conference; Nolan Harmon, book editor, of the former Baltimore Conference M. E. Church, South; and the late W. Vernon Middleton, whose home church was Howard Park, Baltimore. E. Stanley Jones, evangelist, missionary and prolific writer, grew up and was converted in Baltimore. Elected bishop in 1928, he felt called instead to remain a missionary-evangelist.

CONCERNS AND OUTLOOK THROUGH THE YEARS

Although John Wesley's catholicity activated him in such far-flung fields as science and social welfare, publishing and preaching, medicine and music, education and ecumenics, the frontier situation in America made it impossible for Methodism or any other 19th Century church to pursue most of these themes.

The Baltimore Conference prior to 1815, limited itself to preaching, the slavery question and education. Long after the two Cokesbury Colleges burned in 1795 and 1796, Asbury College and the first Sunday Schools were begun by laymen in 1816. Not until the 1820's were missions, Bible and tract distribution lauded, and opposition voiced to Masonic groups and lotteries. Alcohol and tobacco were first consistently opposed in the 1830's as were theological schools; but in this decade Dickinson College was acquired and financed, while African colonization was the leading social concern. In the 1840's, memorized sermons and pew-rent churches raised clerical ire, as monies were being sought for girls' colleges and preachers' pensions. In 1846, Robert Emory, Dickinson College president, was sent to the Evangelical Alliance meetings in London, which were the first great Protestant

ecumenical venture. Methodism in America added to ecumenicity by uniting in the centennial of the M. E. Church held in Baltimore in 1884, and by sharing in the second Oecumenical Methodist Conference at Washington, 1891.

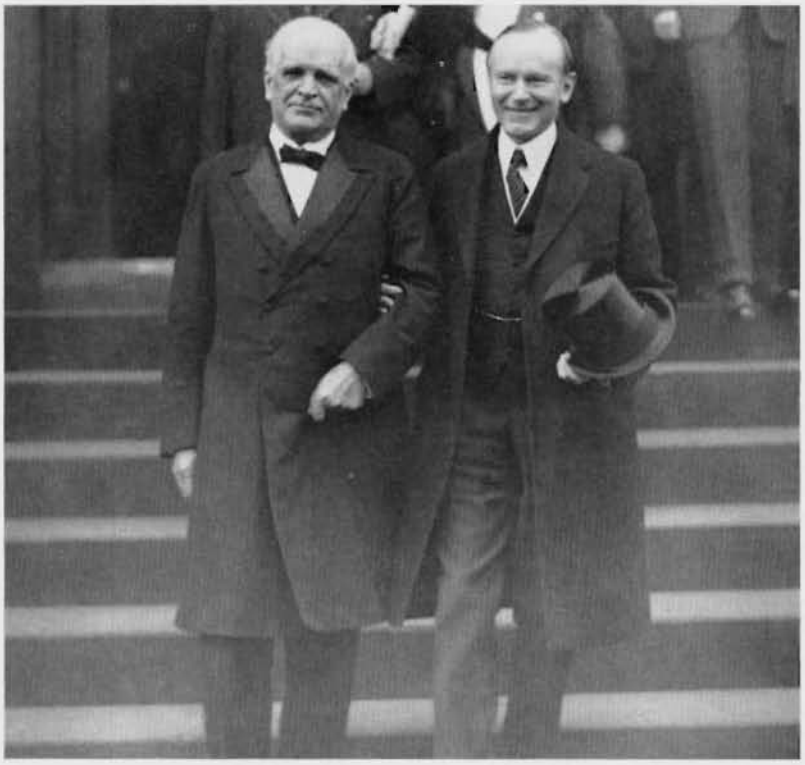
Post Civil War new words such as Freedman's Aid and Church Extension commanded support along with the 1866 Centennial of American Methodism which evoked tremendous monetary outpouring for theological education, Metropolitan Church, The American Methodist Historical Society, and other concerns. In the Baltimore and East Baltimore Conferences, $182,000 was raised of over $8,000,000 in the M. E. Church. Isaac P. Cook, a Baltimore bookseller, for almost a half century the best known local preacher in America, was active on the Centennial Committee.

By the end of the 19th Century, Drew was furnishing a few seminary graduates to join those with Hopkins or Western Maryland training and to begin displacement of the apprenticeship system for training preachers. Better organized Sunday Schools were using graded lessons of the International lesson plan, and more ministers were collecting their promised salaries in full. In the local church Epworth Leagues were organized to offer a youth program. After 1900, rural life became a major concern, as did city slums, sweatshops, child labor, and impure food or drugs. The 1908 General Conference in Baltimore adopted a Social Creed which soon was taken up by the new Federal Council of Churches of Christ.

World War I found a righteous crusade in the churches and patriotism equaling that of either Blue or Gray in 1861—to end the Kaiser vies with "the war to end all wars." Later revelations of arms profits and League of Nations failures, led to creation of a Board of World Peace headed 1936–59 by conference member Charles F. Boss.

Creatures of the 1920's were Christian education at its peak of Sunday School enrollment, vacation Bible schools for the stay-at-homes, and mountain top experiences for youth at Mountain Lake Park. Dominating church financial efforts was the herculean Centenary effort to rebuilt Europe, extend missions, and establish Goodwill Industries, including that in Baltimore. The Ladies' Aid was increasingly sponsoring ice cream socials or church carnivals to rid the parsonage of that old coal range. Prohibition and Sabbath observance were the major social concerns.

Church buildings were increasing in size and cost, and the meeting house style of earlier years was replaced by Victorian style frame chapels. Later numerous neat



Bishop William Fraser McDowell (left) escorts President Calvin Coolidge from service at Foundry Church, Washington

METHODIST UNION, 1939
Bishops John M. Moore, James H. Straughn, and Edwin Holt Hughes

stone or brick Akron plan buildings were built to accommodate the entirety of Sunday school and adults at the sacred hours of 11 A. M. and 7 P. M. Pastor's salaries rose rapidly; but not as fast as prices, while few gas stations failed to collect for gas in the preacher's Model "T".

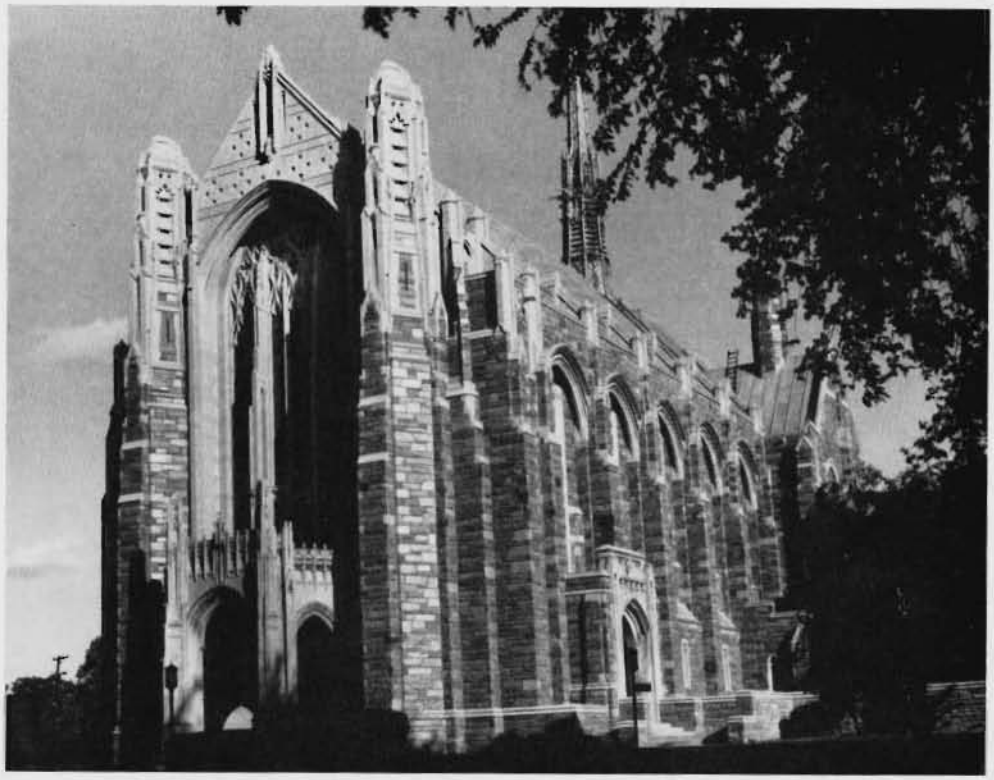
Times were changing rapidly until 1929 when the church and nation seemed almost to stand still as the wheels of industry slowed. Evangelism produced as few souls as the collection plate did dollars; and for the first time in many a year, Sunday school enrollment fell below church membership. However, it was in this desperate time that Methodism achieved its reunion; and in 1939 most of the Baltimore Conference M. E. South and of the Maryland M. P. Conference were joined to the M. E. Conference to form a new Baltimore Methodist Conference. Merger was just begun when World War II burst into every home and congregation. Ration stamps for heating oil, church supper supplies, and gasoline forced adaptations galore, as military service lists in sanctuaries lengthened and all too soon bore stars to mark grief, tears, and sacrifice.

Who can write so soon of the fleeting years since '45? Who can say it best? He who penned, "Change in all around I see, but Thou who changest not, abide with me." No previous era has seen more old ways brought down with the old walls of the towns, nor a world become a continuous neighborhood where men measure travel in millions of miles, calculations in microseconds, and the powder keg overhead in megatons. Yet amid change, an unchanging gospel impels men out into life, plants the church into new suburbs, and back along slum streets. No other conference in Methodism has quite the same challenge—two metropolitan areas—one, the center of decision-making that matters much for the whole world, with pride, passions and problems aplenty. But, it is also the area which witnessed both the birth of Methodism and of much that is America. Its people—including Methodists—watch and pray that they may see both in fuller flower.

METROPOLITAN MEMORIAL

The National Methodist Church

Edward G. Latch, K. Edwin Graham, Cletus E. Hirschy and Milton B. Crist, Ministers



METROPOLITAN MEMORIAL METHODIST CHURCH
THE NATIONAL METHODIST CHURCH
Nebraska and New Mexico Avenues, N. W.
Washington, D.C.

Early in 1852, at the May 4 session of the General Conference meeting in Boston, a memorial was presented "touching the erection of a house of worship in Washington city." This memorial was approved and the members present voiced their intention to aid in its promotion. The Baltimore Conference meeting the next year appointed Henry Slicer to solicit funds. On October 23rd, 1854, the cornerstone was laid at the corner of John Marshall Place and C Street, northwest. Bishop Matthew Simpson delivered the address. Due to the Civil War the building was not completed until 1869. The church was organized on Easter Sunday, March 28, 1869, receiving into membership 94 persons by letter and 3 on probation. In the congregation at this service were the President of the United States, Ulysses S. Grant; the Vice President, Schuyler Colfax; the Chief Justice of the Supreme Court, Salmon P. Chase, and many members of Congress. President Grant was the first chairman of the Board of Trustees. The General Conference of 1872 adopted a report stating, "the Metropolitan Church is a connectional enterprise. It has been erected under the highest sanction of the church and for the people of the whole country." At the turn of the century, President William McKinley attended services regularly.

In 1930, a shifting population made it desirable to relocate. The present site was selected and on June 22 ground was broken for the new sanctuary. Bishop William Fraser McDowell presided over the dedication on February 7, 1932. Vice President Curtis was the speaker. In 1951, the Parish Hall was constructed and dedicated by Bishop Charles Wesley Flint and Dr. Edward G. Latch who, as of 1966, has been minister of Metropolitan for 25 years.

Increased membership and attendance at Sunday morning worship services soon made it imperative that the sanctuary be enlarged. After much thought and prayer, the church was extended forward four bays, making it possible to seat 900-1000 persons at each service. The present sanctuary was dedicated February 22, 1959, by Bishop G. Bromley Oxnam. Many windows, memorials, the pulpit, and lectern are from the original church.

ST. PAUL'S METHODIST CHURCH

FRANK NORMAN VAN BRUNT AND DAVID LEE FORRY
MINISTERS

There are indications that Methodism was begun in western Maryland about 1773. Robert Strawbridge is supposed to have preached in the area at that time. By actual record, Methodism came to Hagerstown on July 17, 1776 when Francis Asbury made his first visit. He was not impressed, stating "it seemed as if Satan was the chief ruler there." His first sermon, from his own impressions, "seemed to answer but little purpose to the people."

However, the seeds were planted and, in conjunction with preachers of the United Brethren in Christ, a congregation was established by 1793 and attached to the Carlisle, Pennsylvania, circuit the following year.

Early in its history, the congregation of St. Paul's became ecumenically minded. In 1812, it purchased part interest in the chapel of the St. Paul's United Brethren in Christ and shared the building until 1825.

In its long history, St. Paul's congregation has been housed in three buildings and has heard the Gospel from one hundred sixty three preachers. Most of these men came to Hagerstown between 1776 and 1825. They included such men as Freeborn Garrettson, Thomas Haskins and John Beck.

Today, St. Paul's is a congregation of seventeen hundred members, situated in a rapidly-growing metropolis. Structured with a strong program of evangelism and community concern, the church is projecting itself toward the third century of Methodism.

The present ministry includes Frank Norman Van Brunt, D.D., Pastor, David Lee Forry, Associate Pastor for Pastoral Care, and Mrs. Ralph Marquart, Director of Christian Education.

ST. PAUL'S METHODIST CHURCH
Hagerstown, Md.

ST. JOHN'S METHODIST CHURCH

PAUL CONLEY, MINISTER

The original St. John's Church was built between 1815 and 1820 (on Liberty Street at the present site of the Lexington Building of the Baltimore Gas and Electric Company) by the Protestant Episcopal Church. Through financial failure the building was bought by the Associated Methodist Reformers and in 1828 became the mother church of Methodist Protestantism.

OLD ST. JOHN'S CHURCH

ST. JOHN'S METHODIST CHURCH
St. Paul & 27th Streets,
Baltimore, Md.

ST. JOHN'S METHODIST CHURCH

The present St. John's was built and dedicated in 1900 on the corner of St. Paul and Twenty-seventh Streets, just five blocks north of Lovely Lane.

Two former pastors of St. John's, the Reverend T. H. Lewis and Bishop James H. Straughn, became presidents of the General Conference of the Methodist Protestant Church, and provided valuable leadership in the unification of Methodism in 1939.

BOSLEY CHURCH
Thornton Mill Road
Sparks, Maryland

BOSLEY CHURCH

HENRY B. ERNST, MINISTER

Bosley Church began as a society formed by Richard Owings (d. 1786), the first native born American local preacher. The first building, called Cole's Meeting House, was built in 1800; Bishop Asbury preached here in 1808.

The present church was built in 1876; the addition, first phase of a long range expansion program, was added in 1962.

PATAPSCO METHODIST CHURCH

S. EUGENE DOWNS, PASTOR

A House of God in the hills is this Village Church, faithfully fulfilling its mission of ministering to the people of this rural community in Carroll County.

This church has been a part of the Carrollton Circuit, 1884 to 1942; the Finksburg Circuit, 1942 to 1960; the Sandy Mount-Patapsco Charge, 1961 to 1962; and became a separate charge in June, 1963.

This steadily growing church continues worshipping, witnessing, and working in the name of Our Lord Jesus Christ.

PATAPSCO METHODIST CHURCH
Patapsco, Maryland

EBENEZER METHODIST CHURCH

J. B. A. DYSON, MINISTER

EBENEZER METHODIST CHURCH
Fourth and D Streets, S.E.
Washington D.C.

Colored people were members of the Methodist Episcopal Church in the city of Washington as far back as April 1, 1802. In 1805, at the Conference in Baltimore, Maryland, Rev. William Waters was appointed pastor of Georgetown and Washington. The meeting place of the Methodists in this section is known to have been a dwelling located on Greenleaf Point, South Capitol and N Streets, S.E. The membership consisted of 61 white and 25 colored. In 1807, the congregation moved to Dudley Carroll's barn on New Jersey Avenue, south of D Street, S.E.

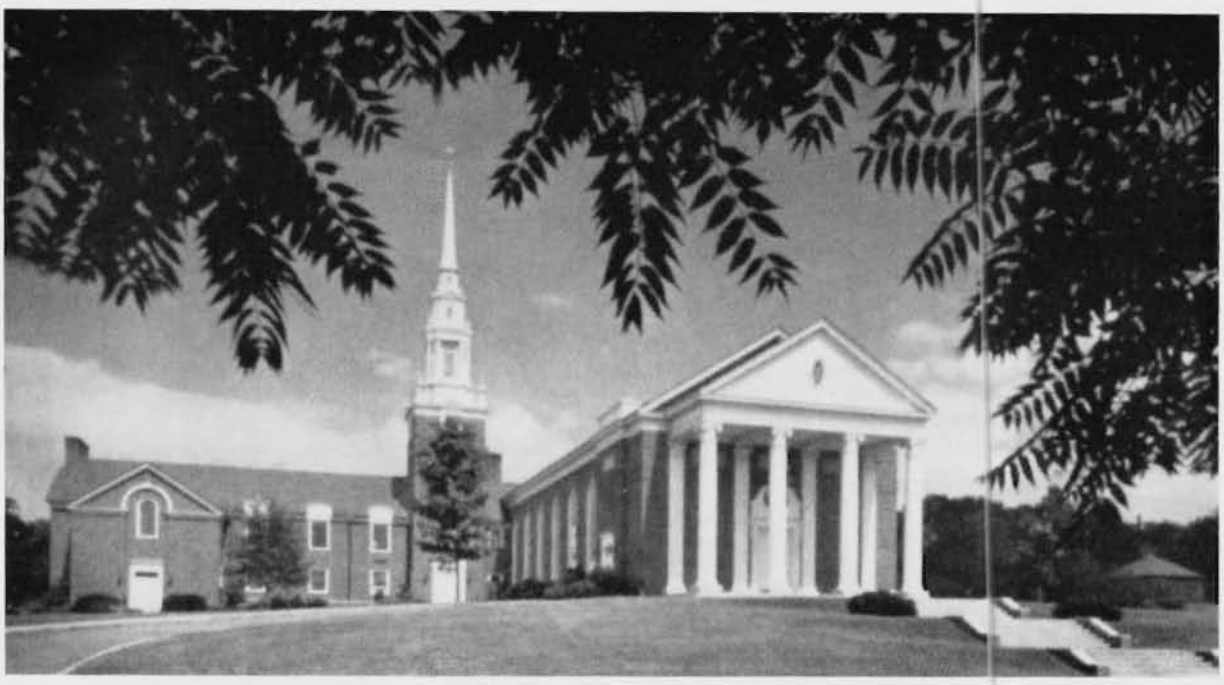
On October 5, 1811, the Mother Church moved to Fourth Street, S.E., between South Carolina Avenue and G Street, and was known as the Fourth Street Station. In 1819, it was renamed Ebenezer, later the Fourth Street Methodist Church, and now, the Capitol Hill Methodist Church, corner of Fifth and Seward Square, S.E.

In 1825, the colored membership had increased 80 per centum, and the white had increased 60 per centum. The colored members occupied the galleries of the Mother Church but entered heartily into all of the services. In 1827, they found themselves crowded out of the Mother Church and located a place for themselves with the guidance of the parent body.

On April 27, 1838, Lot No. 4, Square 820, Corner Fourth and D. Streets, S.E. was purchased from William and Rachel Prout. A little frame church building was immediately erected for colored people under the supervision of the pastor of the Mother Church, assisted by Phillip Hamilton, Pompey Irving, and a Mr. Cartwright, local colored preachers. This building called "Little Ebenezer" was also used as the first Public School in Washington for Negro children; appropriations from Congress made this possible.

GRACE METHODIST CHURCH

WILLIAM A. KEESE, MINISTER
DON B. LOWE, ASSISTANT
F. REID ISAAC, ASSISTANT



GRACE METHODIST CHURCH
Charles & Belvedere,
Baltimore, Md.

Grace Methodist Episcopal Church of Baltimore City was organized October 17, 1868, and incorporated November 24, 1874. Originally known as Grace Methodist Episcopal Chapel, it occupied a wooden building which was dedicated in 1869. A new stone church was erected and dedicated February 20, 1876.

The Roland Park Methodist Episcopal Church was organized on April 3, 1896; the first public service was held in the office of the City and Suburban Car Barn with twenty-four persons present. A church was built in 1897. The Grace and Roland Park Churches were consolidated in 1927, occupying the Roland Park building.

The North Baltimore Methodist Protestant Church was organized in 1893, and the following year built an edifice on Mt. Royal Avenue near North. In 1946, the North Baltimore Church merged with the Grace Church and took the name Grace North Baltimore Methodist Church. The name Grace Methodist Church was adopted in April, 1951, and the charter changed accordingly.

In December, 1951, the new edifice was consecrated at Charles and Belvedere. In April, 1961, the educational addition was consecrated.

Since moving to the Charles Street location, the church membership has practically doubled; and the budget is five times what it was before the relocation. The property is unencumbered by debt.

The Senior Minister, Dr. William A. Keese, has been pastor since 1941. Assistants are: The Reverend F. Reid Isaac, D.D., and the Reverend Don B. Lowe. Mrs. Natalie B. Kempske is the Educational Assistant. A full time Director of Music is Mr. Bruce R. Eicher.

CENTRAL-SUMMERFIELD METHODIST CHURCH

WILLIAM W. BEALE, MINISTER

Our present church came into being as the result of a merger of the Central and Summerfield congregations on May 14, 1954.

A land deed given on October 23, 1837, by George Myers and wife provided ground on Calverton Turnpike for the erection of Summerfield Chapel. The first record of Summerfield Circuit appeared in 1841. This circuit, at times, consisted of eleven churches and was served by three pastors.

Summerfield became a station in 1878. The pastor's salary was $450 divided as follows: $250 salary, $192 board, and $8 incidentals. The old chapel was replaced by a new stone structure on Poplar Grove Street in 1921.

Central Church, organized in 1860, worshipped in the Red Men's Hall on North Paca Street 1860-62. In 1863, the congregation rented a hall on Eutaw Street near Fayette for Sunday School and preaching. In 1866, Central became identified with the M. E. Church, South; and Dr. S. S. Roszell was appointed pastor.

For the next eight years, services were held in the Y.M.C.A. at Schroeder and Pearce Streets, and in a rented hall on Lexington Street near Pine.

In 1874, a lot was purchased at the corner of Edmondson Avenue and Stricker Streets. Construction began at once; and on December 13, 1874, the members worshipped in a completed unit of their own building. The structure was finished and consecrated on October 2, 1877. However, by 1897, the building was declared unsafe and was razed. For many months worship was held in Harlem Hall over White's Livery Stable. By 1898, the "stone chapel" was ready for occupancy, but total construction was not completed until 1904. The last worship service on this location was held on November 10, 1929; and for a time, services were conducted in the Astor Theatre on Poplar Grove Street.

Occupancy of the present structure began when the church school unit was completed on September 14, 1930. The final unit was consecrated September 14, 1954.

The present congregation has adopted an open door policy and seeks to serve the surrounding community.

CENTRAL-SUMMERFIELD
Gelston Drive & Wildwood Parkway
Baltimore, Md.

CENTRE STREET METHODIST CHURCH

OWEN E. OSBORNE, MINISTER

CENTRE STREET METHODIST CHURCH
Cumberland, Md.

For nearly two centuries, Centre Street Church, "The Mother Church of Methodism in Western Maryland," has met the challenge of every generation with enthusiasm and determination.

This great church, its roots stretching back to 1782, has instilled a deep abiding faith in its members and has gained the love and respect of the community and area. Presenting the Word of God to its ever-increasing membership and growth amid changing times has been its prime concern.

It began in 1783, a year after Methodism was introduced in this area, when a circuit of 50 riders was established. By 1787, the first regular place of worship had been obtained—a little Lutheran log church—which was also used by others.

A Methodist house of worship, 32 by 40 one-story frame unplastered and with backless pews, was constructed in 1800.

In 1816, a 36 by 45 story and a half sanctuary was erected on the present site. Single strip back rests were added to pews. In 1829 Cumberland was made a station, and in 1837, a 15 foot extension was added.

This church was replaced in 1848 by a 50 by 80 brick structure on the same site.

In 1874, this was replaced with the present church. In 1912, a kitchen, parlor and classrooms were added. In 1928, the new Francis Asbury Hall, for education and recreation facilities, was built adjacent to the present church.

Further improvement was made in 1963 with cushioned pews, lighting fixtures, carpeting and re-decorating the sanctuary.

This year, Centre Street Church has undertaken a $300,000 program of remodeling and modernizing the interior of both buildings. Our present pastor is the Rev. Owen E. Osborne.

MOUNT VERNON PLACE CHURCH

METHODISM'S HISTORIC DOWNTOWN CHURCH

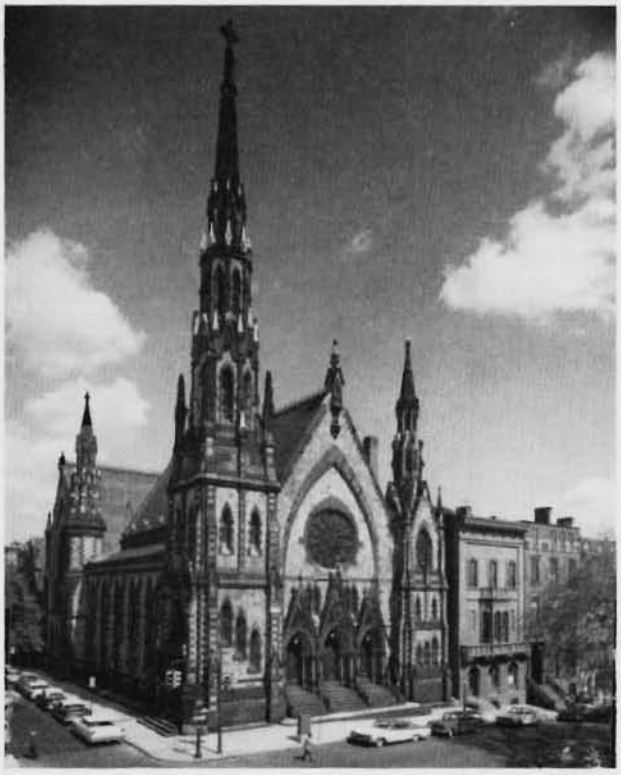
North Charles Street and East Mount Vernon Place at the Washington Monument

NORMAN W. CLEMENS, KLEIN K. HADDAWAY, MINISTERS
ALBERT C. BURTON, CAMPUS MINISTER

This stately Church, standing on one of the most beautiful and strategic sites in Baltimore, traces its lineage to Lovely Lane Chapel. Organized in 1843 as an "uptown" congregation, it first occupied a building at Charles and Fayette Streets. With the rapid expansion of the city, the Society decided in 1872 to move to the "suburbs", and the present Gothic edifice was built in what was then "Howard's Woods". The "suburbs" has now become the center of a great and growing metropolis.

For over ninety years the Church has served in this location, adapting its program to the changing needs of a developing community. Former Pastors include Lynn Harold Hough, Oscar T. Olson, Harold A. Bosley, Albert E. Day, and George Y. Flint. Today it carries on a seven-day-a-week ministry to its membership, its neighborhood, and the city as a whole. Visitors from many states and nations, apartment residents, students of downtown colleges, young adults from a wide area, nearby senior citizens, and neighborhood children, share in its services and activities. Its doors are open to all who seek worship and fellowship, counsel and courage, meaning and motive in living.

Bicentennial delegates are invited to visit this historic Church. Of particular interest are Asbury House, an 1850 mansion restored for Church use; the pulpit from which Francis Asbury preached; the marble slab, now in the Narthex, which originally marked Asbury's burial place; Bosley Memorial Chapel; and the bronze marker in tribute to Francis Scott Key, writer of "The Star-Spangled Banner", who lived in a house on this site.



MOUNT VERNON PLACE CHURCH
North Charles Street and East Mount Vernon Place
Baltimore, Md.

THE WASHINGTON ANNUAL CONFERENCE OF THE METHODIST CHURCH

N. B. CARRINGTON

The Negro in the Methodist Church can trace his history as far back as Bishop Asbury with whom the eloquent Harry Hosier traveled. In those days white and colored worshipped together.

Incidents in New York and Philadelphia, where a lack of fellowship and acceptance were prevalent, caused Negroes to leave the Mother Church and establish the A.M.E. Zion and A.M.E. Churches, respectively.

This was a period of self-assertion, in which smaller Negro groups and associations sprang up. There were also independent Negro Churches, including some in Maryland, Virginia, and the District of Columbia. But in Maryland most Negro members were attached to circuits with white pastors and Negro local preachers. At least twenty-one Baltimore conference stations and circuits had recommended more than sixty Negro local preachers for ordination.

A number of these Negro churches in Maryland requested the General Conference of 1856 for a conference of their own. After consideration, it was finally granted in 1864.

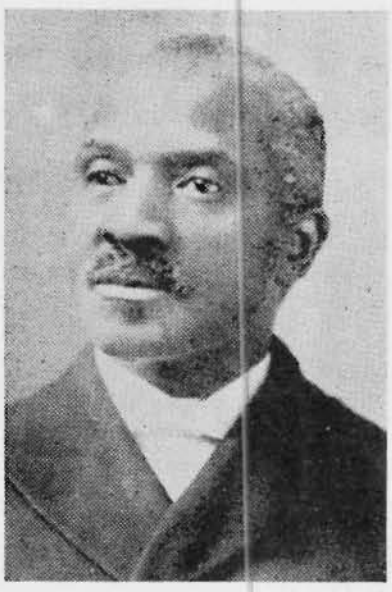
On October 27, 1864, Bishop Levi Scott organized the Washington Annual Conference of the Methodist Episcopal Church in Sharp Street Methodist Church, Baltimore.

The records of the first conference show Beniamin Brown, James Peck, James Harper, and Elijah Grissem as the original members. They were recommended by the Quarterly Conferences of Sharp Street and Dallas Street and endorsed by Elders of the Baltimore and East Baltimore Conferences.

There were two districts, the Chesapeake with ten charges and Potomac with nine charges. Among the ministers appointed were N. M. Carroll, for whom the N. M. Carroll Home for the Aged was named.

When the business was completed, the records showed 7,877 full members, 317 probationers and 43 local preachers.

Within three years—1867, the Washington Conference, with assistance from the Freedman's Aid Society of the Methodist Episcopal Church, started the Centenary Biblical Institute for the training of ministers. This school, first located on East Saratoga Street, was soon relocated in a new building on the corner of Fulton and Edmondson Avenues and renamed Morgan College. At this time its curriculum was broadened to include college courses. This college was operated by the Methodist Church until 1939 when the State of Maryland acquired it for operation as Morgan State College.



THE REVEREND N. M. CARROLL

In 1870, the Conference opened the N. M. Carroll Home for the Aged.

These two projects showed that the Conference was interested in two primary needs: education of the young and care of the aged.

In looking at our history, we find these significant periods:

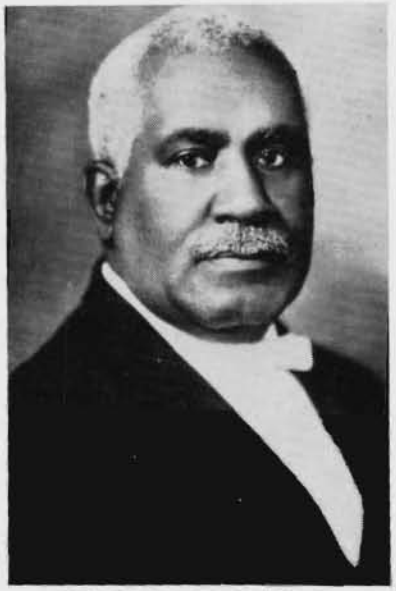
1864–1900—Pioneers and Early Development
1900–1920—Ripening Maturity
1920–1940—Fixed Convictions—Policies
1940–1964—Central Jurisdiction—Negro Leadership

The words of Bishop Scott at the close of the 1864 conference were challenging, and the past one hundred years of history merits the confidence he had in the Washington Conference.

By the time of unification in 1939, The Washington Conference had crystallized its convictions against discrimination and segregation.

A great deal of discussion occurred before the formation of the Central Jurisdiction. Believing it would be a means to perpetuate segregation, the Washington Conference voted against it. However, being out voted, the Washington Conference, like the other Negro Conferences, took the proposal as an expedient, contrary to their convictions.

Negro ministers became leaders of the Central Jurisdiction during the period 1940–1965. From the Washington Conference, six ministers have been elected to the episcopacy of the Methodist Church. The Reverend M. W. Clair, Sr. was the first Negro from the Washington Conference elected Bishop. Bishop A. P. Shaw served twelve years, and Bishop E. A. Love followed him for twelve years. Our ministers were constantly improving themselves to meet the standards of the Church. Churches were remodelled, relocated, and built to serve the needs of the latter part of the twentieth century. During this period, the idea of eliminating the



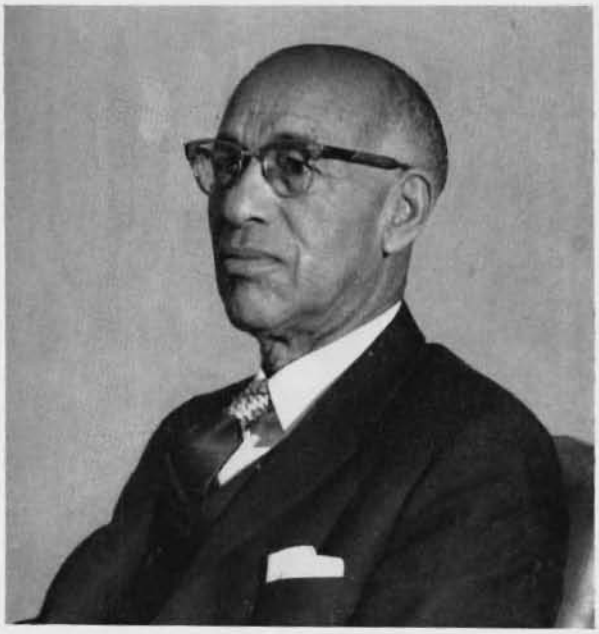
BISHOP M. W. CLAIR, Sr.

Central Jurisdiction was prevalent throughout the Church.

The last year of the Central Jurisdiction (1964–65) was one of unpredictable events. Bishop Prince Taylor was to be assigned to the Washington Conference. Meanwhile, the Northeastern Jurisdictional Conference voted to receive the Washington Conference. It assigned Bishop Taylor to the New Jersey area and assigned Bishop John Wesley Lord to the Washington Conference.

The rest of the year was spent in engineering the merger of the Baltimore and Washington Conferences. Under the leadership of a strong committee, headed by the Reverend William E. Firth, the intricacies of the merger were completed; and on June 15, 1965, the Washington Conference held its closing session. N. B. Carrington delivered the closing address in which he evaluated the work of the Negro Church and asked, "What do we want from the merger?" In reply he said: "We don't want to be submerged, but we want what we sought in 1864: fellowship, equality, acceptance and brotherhood."

After one hundred and two years the Washington Conference merged with the Baltimore Conference. It transferred some of its work and ministers to the North Carolina-Virginia Conference, some to the West Virginia Conference, and some to the Western Pennsylvania Conference. The remaining one hundred and eight minis-



BISHOP EDGAR A. LOVE

terial members and thirty-eight supply pastors were transferred to the Baltimore Conference. Its properties, valued at more than ten million dollars and $298,783 in cash, along with whatever liabilities remained, accompanied the sons of the Baltimore Conference returning home.

On June 16, 1965, Bishop John Wesley Lord graciously received the Washington Conference in its merger with the Baltimore Conference. He assured the members of every courtesy and privilege. There are ministers and lay people from the former Washington Conference on every board, committee, and agency of the new Baltimore Conference. This year has shown, "how good and how pleasant it is for brethren to dwell together in unity."

ANDREW CHAPEL METHODIST CHURCH
4100 Frankford Avenue (near Belair Rd.)
Baltimore, Maryland, 21206

ANDREW CHAPEL METHODIST CHURCH

JAMES W. MERCHANT, MINISTER

Named for Bishop J. O. Andrew, Andrew Chapel was the first southern Methodist church established in Maryland. It was on October 15, 1853, that some twenty-nine persons began meeting in a one-room schoolhouse on the northeast corner of Belair Road and Hamilton Avenue, having withdrawn from Gatch Church over the question of the day. On April 30, 1855, the cornerstone for a new church was laid in what is now the 3900 block of Southern Avenue. In 1866, the church was included on the Taylor Circuit. A new stone chapel was built on the present site in 1904. This was enlarged in 1924, and again in 1948 and 1957. Andrew Chapel is now an active church of 750 members serving the community of Gardenville.

ST. PAUL METHODIST CHURCH

JAMES P. ARCHIBALD, MINISTER

St. Paul began its history when three lots were purchased by the Methodist Union of Washington, D. C. at the corner of 2nd and "S" Streets, N.W. The formal opening of the building took place in May, 1905. Due to a shift in surrounding population, the church was removed to a new location at 4700 13th Street, N.W.; the first unit of the new Church was completed in April, 1928.

Again with a shift of population the Church was relocated at its present site. St. Paul has had eighteen ministers in its sixty year history.

ST. PAUL METHODIST CHURCH
East-West Highway and Grubb Road
Chevy Chase, Maryland

BACK RIVER METHODIST CHURCH

VINCENT E. OWENS, MINISTER

From a beginning in 1870 of approximately a dozen people meeting on Sunday mornings in the Back River Elementary School for worship service, we have grown in numbers to over 400. The first church was dedicated on August 12, 1888, on the present site. In order to provide for a Sunday School, this building was raised and a room built below. On February 26, 1928, this church burned to the ground. In September, 1928, our present church was dedicated.

The church property now consists of the church and Sunday School building, a church hall and a parsonage, on property amply large for expansion in the near future, we hope.

BACK RIVER METHODIST CHURCH
Back River Neck and Cape May Roads
Baltimore, Md.

HALETHORPE METHODIST CHURCH
Ridge Avenue
Halethorpe, Maryland

HALETHORPE METHODIST CHURCH

WINFIELD HALL, MINISTER

In 1892, the Rev. Frank A. Killmon, pastor of the Relay charge, came to Halethorpe at the invitation of a group of devoted women who were conducting Sunday School for children in the home of Mrs. James O. Armstrong, a Quaker. "Thee may have my Sunday School to start a meeting if thee wilt", was the greeting of Mrs. Armstrong, recorded in Rev. Killmon's diary.

Out of this grew the first congregational meetings, which were held outdoors beginning in August 1892. As winter approached meetings were held in a small building of the Halethorpe Land Company, attended by 40 to 60 persons.

On June 25, 1893, the Sunday School was organized with an enrollment of 50.

Halethorpe Methodist Episcopal Church was organized on July 2, 1893. Cornerstone of the first building was laid February 24, 1894, and the building completed on November 24, 1894.

The present church building was dedicated on January 12, 1958, with a membership of approximately 450.

Construction is nearly completed for a new educational building to accommodate the Sunday School of 200.

MT. ZION METHODIST CHURCH
Lothian, Maryland

MT. ZION METHODIST CHURCH

GORDON N. GAUTREAUX, MINISTER

The original church, a wooden structure, was built in 1823. It was destroyed by fire caused by lightning on the night of July 26, 1851, just four days after the construction of the new brick church was started. The dedication service of that church was held on November 9, 1851.

The one-hundredth anniversary services were held during the week of November 11, 1951, under the leadership of the Reverend Raymond W. Cooke and the Sunday School Superintendent, the late Wallace B. Moreland.

The proposed plans for the Education Building were presented on November 18, 1951.

The ground-breaking ceremony took place on December 11, 1956, for the new educational building.

On June 23, 1957, the cornerstone laying service was conducted by Dr. Philip Edwards and the pastor, the Reverend Ramon E. McDonald. The building was completed in 1960.

CRANBERRY METHODIST CHURCH

DANIEL W. HAASE, MINISTER

In 1862, Perryman's earliest Methodist Church was a 30 x 24 foot one-room schoolhouse hauled by ten yoke of oxen from Sod Run to south of the present location.

The cornerstone was laid in 1866 for a two-story structure (church and school) at present location. The tract was called "James' Park", originally "Cranberry Plantation"; it was deeded as a gift for $1.00 by Edward Griffith to trustees: John M. Taylor, Daniel Martin, James Numbers, Joseph E. Taylor, Joseph Wells.

The present church building was erected in 1888. In 1966, the Cranberry Methodist Church continues its Christian service.

CRANBERRY METHODIST CHURCH
Perryman, Maryland

A. W. WILSON MEMORIAL METHODIST CHURCH

E. L. KIMMELL, MINISTER

Fifty years after its incorporation date, Nov. 29, 1915, Alpheus W. Wilson Memorial Methodist Church is serving primarily a two-fold mission. Facing one of the great educational institutions of the world, Johns Hopkin's University, there is the unique and challenging ministry to maturing young minds. Surrounded by "high-rise" apartments there is the need for a ministry that can effectively penetrate the seclusion and isolation so typical of this mode of living. Wilson Memorial, one of the leading pulpits of the former Methodist Episcopal Church, South, in Baltimore, presents Methodism with a challenging ministry.

A. W. WILSON MEMORIAL METHODIST CHURCH
North Charles & University Parkway
Baltimore, Md.

CHERRY HILL METHODIST CHURCH
3225 Round Road
Baltimore, Maryland

CHERRY HILL METHODIST CHURCH

WESLEY A. KELLEY, MINISTER

In December of 1946, in true Methodist tradition, the Reverend Arthur White founded and organized the Cherry Hill Community Church, now known as Cherry Hill Methodist Church.

The present edifice was completed in May, 1960. Pastors who have served this charge are: Arthur White, Alfred Vaughn, Nathaniel Perry, Paul Johnson, and Wesley A. Kelley.

ROGNEL HEIGHTS METHODIST CHURCH

LAVELY D. GRUBER, MINISTER

It was on September 27, 1914, that the Reverend Cyrus N. Robinson organized a Sunday-School in the home of Mr. and Mrs. E. T. Cross in Rognel Heights with a membership of seventeen persons. This congregation, thus begun, subsequently found itself worshipping in a tent in October of that year; in a frame structure in November of that year; in a brick building dedicated September 8, 1918; and in its present beautiful structure which was consecrated September 17, 1950, with additional education facilities consecrated December 12, 1954.

When the Franklin Street Methodist Episcopal Church merged with the Rognel Heights Methodist Episcopal Church in 1928, dedicated leaders were brought into the life of the Rognel Heights Church, many of whom are active in positions of responsibility to the present time.

Under the leadership of its present minister, the Reverend Doctor Lavely D. Gruber who was appointed to this charge in 1947, an "ALL-WORLD" CROSS was constructed in the midst of a beautiful Perennial Garden at the church. Composed of native stones from each of the states of the United States and the capital city of Washington, a native stone from each of the continents on the face of the earth, and many precious stones from the Holy Land, this seventeen foot high cross is a towering symbol of the universality of Christian Brotherhood under one Father, GOD.

The "ALL-WORLD" CROSS bears its mute testimony of a Saviour who conquered sin and death for "Whosoever will come unto Him" and it will be an ageless inspiration to "All who pass by . . . and behold."

ROGNEL HEIGHTS METHODIST CHURCH
Walnut Avenue and Colborne Road
Baltimore, Maryland

UNION METHODIST CHURCH

GEORGE LARRY MAXWELL, MINISTER

Union Methodist Church of Long Green Circuit had its origin in modest quarters. The first record of any meeting was in a Sunday school, as early as 1865 conducted by Thomas W. Francies and Pleasance Stover in the Wheelwright Shop owned by Edward Myers. The history of Union Church dates, however, from 1868 when the first chapel was built under the leadership of Rev. L. D. Herron, Pastor. The land was bought from J. A. Conkling by Thomas W. Francies for the sum of $50 and given by him "to build a house for a Sabbath School and place of worship for the Methodist Episcopal Church."

On July 11, 1899, the trustees met at the church to discuss plans for a new church. The meeting resulted in the appointment of a building committee and a contract for a new sanctuary. Rev. Solomon German, as the new pastor, conducted the Consecration Services.

UNION METHODIST CHURCH
Sweet Air and Patterson Roads
Baldwin, Maryland

WAUGH METHODIST CHURCH
Long Green Pike
Glen Arm, Maryland

WAUGH METHODIST CHURCH

GEORGE LARRY MAXWELL, MINISTER

Waugh Methodist Church is celebrating this year its 123rd birthday. The first mention of the Church was in 1843 when it became a part of the Great Falls Circuit. There were ten other "Preaching Places" on that circuit.

The Church was named after Bishop Beverly Waugh who dedicated it. Originally, it was to have been called Geddis Chapel after John Geddis who gave the land for the first Church. Later his son, John Geddis, Jr., gave the parsonage lot and $2,250 toward the building of the present Church.

The foundation of this building was laid on November 21, 1900. The Cornerstone was placed on Christmas Day, 1901, and the Church was dedicated on January 12, 1901.

ST. JOHN METHODIST CHURCH
6019 Belle Grove Road
Patapsco Park, Md.

ST. JOHN METHODIST CHURCH

JAMES E. ADAMS, MINISTER

St. John Methodist Church began as a mission in 1852 with fifteen members.

A regular minister was not assigned to the church; local preachers substituted. It was then located on the Old Annapolis Road, near the Little River, in Anne Arundel County, Maryland.

The house of worship was named Holly Run Methodist Church; it was crudely built of brick inside and out, one small room, dirt floor, benches without backs. This group worshipped there with increasing membership for 48 years.

The new and larger church was begun in the year 1900. The name was changed from Holly Run Methodist Church to Saint John Methodist Episcopal Church.

From 1852 to 1966, sixteen ministers have served the church.

We are grateful to have the Rev. and Mrs. James E. Adams as our spiritual leaders.

HOMESTEAD METHODIST CHURCH

GEORGE W. PFERDEORT, MINISTER

Led by a group of residents, Homestead was founded in 1875, six years before its organization as a Methodist Episcopal Church. Sunday school and church services were held in a tent at what is now Homestead and Kennedy Avenue.

In 1881, the congregation was organized as a Methodist Episcopal Church. The first pastor was Reverend William Lambright. The first Sunday School Superintendent was Mr. Daniel S. Green.

Under the leadership of Reverend Walter McNeil the first unit of the present church at the corner of Gorsuch and Kirk Avenues was dedicated in June, 1902.

Our present pastor is Reverend George W. Pferdeort who has as his associate, Reverend Frederick E. Alger. Among our oldest active members are Mr. William Meyers and Mrs. Maude Green Dixon.

HOMESTEAD METHODIST CHURCH
Kirk and Gorsuch Avenues
Baltimore, Maryland

WEST BALTIMORE METHODIST CHURCH

BERNARD IRWIN BARNES, MINISTER

West Baltimore Station of the Methodist Protestant Church began in a division from St. John's, the original Methodist Protestant Church in Baltimore, over the issue of pew rentals. Adjustments were agreed upon in a meeting on February 2, 1843. Another meeting on March 6th authorized purchase of a lot on Greene and Lombard Streets, and plans for our first building were approved.

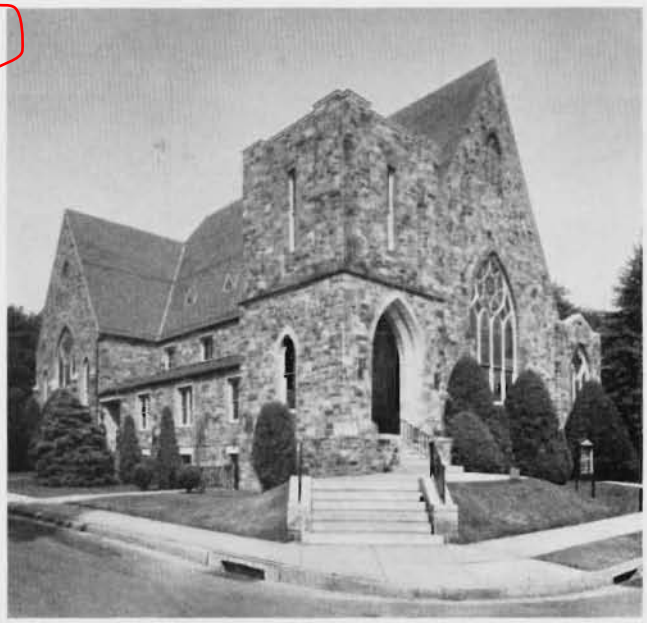
The Reverend Josiah Varden, former pastor of St. John's, was the first pastor of West Baltimore. The new church building was dedicated November 26, 1843.

Memorial Chapel and West Baltimore were merged in 1880.

Under the leadership of Dr. John M. Gill, the congregation moved to its present location in May, 1932.

The Sanctuary was renovated and beautified under the leadership of Dr. Lewis F. Ransom. A new educational building was consecrated on October 13, 1957.

Dr. Bernard I. Barnes has been the pastor since 1954.



WEST BALTIMORE METHODIST CHURCH
Greenwich Avenue and Charing Cross
Baltimore, Maryland

BETHESDA METHODIST CHURCH

THEODORE R. BOWEN, MINISTER

The Bethesda Methodist Church had its beginning in 1914 as a Sunday school group meeting on a front porch with evening meetings being held in a tent. By 1916, this congregation became a member of the Southern Methodist Church.

BETHESDA METHODIST CHURCH
Huntington Parkway and Old Georgetown Road
Bethesda, Maryland

In 1922, a new church was completed on St. Elmo Avenue and was served by student pastors.

In 1938, a parsonage was built by church members; the pastor was the Reverend Francis I. Cockrell. The membership had grown to two hundred members.

In 1949, a new church costing $216,000 was constructed at Huntington Parkway and Old Georgetown Road. The minister was the Reverend Hartwell Chandler, and the church membership numbered eight hundred.

A new parsonage was built in 1954, and a full-time director of education was employed in 1956. By 1958, under the leadership of the Reverend Marion S. Michael, the building was enlarged.

A pipe organ was installed in 1960, by which time, the church membership totalled over two thousand; and church school membership was nearly 1500.

A second parsonage was built in 1963; and a business manager, Mr. Gordon Wilson, was added to the staff in 1964.

In 1965, the church membership was 2100; church school membership, 1660. The present minister is the Reverend Theodore R. Bowen.

CALVARY METHODIST CHURCH
Near Churchville, Maryland

CALVARY METHODIST CHURCH

R. DENNIS SCHULTZE, MINISTER

Calvary M.E. Church was erected on a piece of land conveyed to the trustees in 1821 by Richard Webster, Sr. The Church was founded by the Rev. R. Webster, Sr., and most of the construction was done by his sons. Calvary's workmen received their midday meals from a kind lady who prepared lunch and carried it on her head in a corn basket.

Spirited temperance meetings were held in the grove at Calvary in 1832. In 1844, Calvary became part of the East Harford Circuit; and today it continues to serve in that circuit as a historic and inspiring source of tradition and heritage of the Methodist people.

SMITH CHAPEL METHODIST CHURCH

R. DENNIS SCHULZE, MINISTER

The building of this church was the result of revival services held in a tent in the grove where the church now stands. This land was donated by the daughters of Colonel William Smith, in honor of their father, who was in the War of 1812. The building was erected in 1858. The church was first named Glenwood Chapel and was dedicated July 4, 1858, by Bishop L. L. Hamline. In 1860, the name of the church was changed from Glenwood Chapel to Smith Chapel. In 1886, Smith Chapel was put on a six charge circuit. By 1916, the charge was, and is now, composed of the three churches: Cokesbury, Calvary, and Smith Chapel.

SMITH CHAPEL METHODIST CHURCH
Churchville, Md.

A TOUR OF METHODIST SHRINES IN THE BALTIMORE CONFERENCE

ASBURY SMITH

Welcome to a tour of Baltimore Methodism.

At the beginning of the tour we warn our visitors that Baltimore Methodists are proud and boastful of their heritage. Please bear with our exuberance, and we promise in return to listen with respect and interest to your story when we visit your conference.

For Baltimoreans, Methodism in America began with Robert Strawbridge. We do not have adequate documents to establish this fact, but it is for us faith based on plausible evidence. Some of us will admit that New York Methodism has better documents than Baltimore Methodism but we are firm in the faith that American Methodism began at Sam's Creek with the work of Robert Strawbridge. Not to belabor this dispute which has had more attention than perhaps it deserves, let it be said that within two years before or after 1766 Methodism was active from New York to Georgia.

Before we go to the places associated with Robert Strawbridge, let us consider the conditions in the colonies in 1766. The population of the thirteen colonies at that time was well under three million, which is less than the population of Baltimore and Washington, D. C., today.

For the most part, these people hugged the Atlantic coastline and the waterways that led to the open sea. Monocacy, the first settlement west of Baltimore, began in 1734. Frederick, only forty-five miles from Baltimore, was laid out in 1745, but had to wait until 1760 for the first road to be built to Balitmore. The best roads were deeply rutted and difficult of transit. The rivers, mostly unbridged, were crossed by travelers in barges or by swimming. Mail went from Baltimore to Philadelphia by road only eight times a year and cost twenty-five cents per letter. Early Methodist Circuit Riders traveled by horseback rather than by coach because much of their travel was to places reached only by trails.

Baltimore in 1750 had only twenty houses with a population of one hundred. By the year 1770, the city had grown to five thousand persons. When Methodism was organized as a Church in 1784, the population of the nation was only three million two hundred thousand. The five largest cities were: Philadelphia, forty-two thousand; New York, thirty-three thousand; Boston, eighteen thousand; Charleston, sixteen thousand; and Baltimore, thirteen thousand. Washington, D.C., did not come into being until 1790, although Georgetown, now a part of Washington, had been settled in the late seventeenth century and was laid out as a town in 1751.

Let us now go to Robert Strawbridge's home near New Windsor, Maryland, (Map No. 1) and there see the first of our Methodist shrines. The original Strawbridge log cabin was eighteen by twenty feet, built with hewn tree logs chinked and daubed. It was situated on the sunny side of large volcanic rocks near a sturdy stream. The present house, which incorporates the original log cabin, is about twice its size. There is no documentary evidence for the exact date of Strawbridge's arrival in Maryland, but it is believed by Maryland historians to to be about 1760. At first he rented the property; but later, on March 2, 1773, he purchased it from John England, Sr.

Soon after his arrival, Strawbridge, one of Wesley's Irish converts, began to preach to his neighbors the Methodist gospel. In his home, he gathered what Francis Asbury described in his Journal as "the first society in Maryland and America." (April 30, 1801). Extending his work beyond nearby neighbors, Strawbridge preached in Baltimore County, founding societies in the homes of Daniel Evans (near Baltimore) and Richard Webster (in present Harford County), as well as in Bush Forest and Deer Creek. Not content with these activities, Strawbridge extended his work across the Chesapeake to Kent County. He also preached in Georgetown and in Fairfax County, Virginia.

Nearby Strawbridge's home, there stands the home of John Evans. (Map No. 2) In a fine state of preservation, this home, which we now visit, is the property of the Baltimore Conference Historical Society. The Evans family were Strawbridge's first converts and members of the first Class of Methodists who met in Strawbridge's home.

A few miles from the Evans' home was the residence of John Maynard (Map No. 3), one of Strawbridge's early converts. Shortly after his conversion Strawbridge baptized John Maynard's younger brother. This was the first Methodist baptism in America. It is believed the baptism occurred in 1761 or 1762.

There is no doubt that when Frances Asbury came to Baltimore in June, 1773, to work with Robert Strawbridge and Joseph Yearbry, Strawbridge was freely exercising what he considered his right to baptize. Mr. Asbury vigorously opposed this action, thus placing himself in conflict with Strawbridge. This controversy ended only with Strawbridge's death in 1781, before the Christmas Conference granted to Methodist preachers the right to administer the sacraments. Earlier the Conference of 1773 had specifically denied the right to

BISHOP JOHN WESLEY LORD,
the Strawbridge Pulpit and
the John Evans House

baptize to Methodist preachers but had made an exception for Mr. Strawbridge. The conference that dealt with him recognized his zeal, earnestness, and effectiveness in the work of God and wisely refused to impose on him rules that he would no doubt have ignored. His name appears in the official minutes only twice, 1773 and 1775. The omission of his name probably related to the independent nature that governed him.

The Sam's Creek Log Meeting House (Map No. 4), the site of which is our next objective, was erected by the little society gathered together by Robert Strawbridge. We have the names of twenty-three families who were members of this society. The marker erected on the place of its location proclaims that the building was erected in 1764 and was "The First Methodist Meeting House in America." It was used as a place of worship from 1764 to 1844, when it was destroyed, and the timbers were used to erect a barn.

Beneath the pulpit of this Meeting House, Robert and Elizabeth Strawbridge buried two of their children, probably Betsy and Jane, whose deaths bore mute but eloquent testimony to the hardship of frontier life.

Prior to the erection of the Log Meeting House, meetings were held on the farm of Andrew Poulson (Map No. 5), brother-in-law of John Evans whose home we have visited. Beneath a great Oak Tree on the Poulson Farm, Strawbridge preached and baptized his converts at a nearby Indian spring. This great tree, measuring thirty-four feet around, was cut down in 1907. The pulpit in Strawbridge Church in Baltimore at Park and Wilson Streets (Map. No. 20) was made from timber from this tree—as well as were many gavels that kept in order Methodists whose founder disdained orderliness.

Poulson's Chapel came early to take its place beside the Log Meeting House as a place of Methodist worship. Nearby Bethel Chapel (Map No. 6), erected in 1821 and rebuilt in 1860, and Stone Chapel (Map No. 7), erected in 1783 and rebuilt in 1800, are lineal descendants of these early Methodist places of worship. The New Windsor Church is also an offspring of this vigorous spiritual movement (Map No. 8).

Distance and time forbid following as Strawbridge carries his gospel to more distant parts of Maryland and Virginia. Robert Strawbridge was described by one who knew him "as of strong muscular frame, about medium height, lean of flesh, black hair, dark, thin visage, the bones of his face projecting prominently; a pleasant voice, was a melodious singer and a great favorite with children."

His importance for Methodism grows out of his great power as an evangelist. He is the father of Maryland Methodism, whose eager spirit carried him into Virginia. The large number of his converts helped provide the numbers of people that were necessary for an effective national movement. The records prior to 1800 indicate that the vast preponderance of Methodists resided south of the Mason Dixon line with emphasis on Maryland and Virginia. Important also was Strawbridge's ability to arouse other men to take up the gospel ministry. This gave strength to leadership so vital for a rapidly growing movement. His stubborn insistence on administering the sacraments put a strain on his relationship with Asbury and the other leaders sent over by Mr. Wesley, but it no doubt strengthened the hand of those

Strawbridge Church

who likewise desired the same right and thus prepared the ground for Methodism's passing from a Society to a Church.

When news of his death reached Francis Asbury, he commented: "He is now no more; upon the whole I think the Lord took him away in judgment, because he was in a way to do hurt to his cause; and that He saved him in His mercy; because from his death bed conversation he appears to have hope in his end." (Sept. 2, 1781) The General Minutes do not record biographical material about deceased members before 1785; hence there is no formal biographical statement about Strawbridge. Buried first in the apple orchard of Joseph Wheeler near Towson, he was later (1854) removed to Mt. Olivet Cemetery (2930 Frederick Ave., Baltimore, (Map No. 9A), where he rests in peace in a lot shared with Francis Asbury, Jessie Lee, Enoch George, John Emory, Beverly Waugh, and forty other Methodist preachers. More than a hundred and fifty other ministers are buried elsewhere in this cemetery—a record probably unequalled in the nation. Your guide on this tour has a lot in this cemetery and is proud to know that in death his body will lie with such a goodly company.

Let us return from Robert Strawbridge country near New Windsor and visit Methodist shrines in Baltimore. In early Colonial times, Annapolis and Joppa outstripped Baltimore as port cities. Late in getting started, (1729) Baltimore, located on the Great Eastern Highway (the main road North and South), and possessing a fine harbor extending far inland into the state, soon surpassed all its rivals and took and maintained the lead as Maryland's greatest city.

BISHOP'S LOT, MT. OLIVET CEMETERY
Baltimore, Md.

First Methodist Sermon in Baltimore by John King

Baltimore in 1770 consisted of two settlements, Fells Point and The Town. These were about a mile apart and were separated by Jones Falls and a large marsh. The marsh has long since disappeared, but Jones Falls exists and is paralleled by a modern expressway from the suburbs into the center of the city. The two communities together had only five thousand inhabitants. There were no street lights or police force, nor were the streets paved. Water stood in puddles in the streets so that in autumn and spring it was almost impossible to travel. Yet an air of excitement must have prevailed, for primitive as were the prevailing conditions, the city was destined to become great in size and importance.

John King in 1770 preached the first Methodist sermon in Baltimore. His pulpit was a blacksmith block at First and French Street, about where the Hillen Station now stands (Map No. 9). His next sermon, preached on Muster Day from a table at Baltimore and Calvert Streets, was interrupted by a rabble which upset his temporary pulpit. Later he preached at the Episcopalian Old St. Paul's at Charles and Saratoga Streets, where a church still stands.

John King, an Oxford graduate with a medical degree from London Medical College and son of a prominent family, was converted under the preaching of John Wesley. In 1769, at the age of twenty-three, full of zeal for the Methodist cause, he came to America. He applied to Richard Boardman for recognition as a Methodist preacher, but Boardman delayed until he heard him preach before granting this privilege. John King, founder of Baltimore Methodism, is the one to whom John Wesley directed the admonition: "Scream no more, at the peril of your soul. God now warns you by me, whom

he has set over you. Speak as earnestly as you can; but do not scream. Speak with all your heart but with a moderate voice. It was said of our Lord, 'He shall not cry'. The word properly means, He shall not scream. Herein be a follower of me, as I am of Christ." This thunderous preacher married in 1775 and ceased the traveling ministry some four years later to take up residence near Raleigh, N. C., where his distinguished career was ended by death at the comparatively young age of forty-nine years.

Richard Pilmoor organized the first society of Methodists in Baltimore on June 22, 1772. It consisted of forty members and met in the German Reformed Church on Conway and Sharp Streets (now Otterbein E. U. B. Church, Map No. 10). A little later a society was organized in Fells Point. Asbury, who arrived in Philadelphia on October 27, 1771, preached his first sermon in Baltimore on January 3, 1773. Soon Methodism was sufficiently strong to start two church buildings in Baltimore —Strawberry Alley at the Point on Fleet and Dallas Street in November, 1773 (Map No. 11), and Lovely Lane on April 18, 1774, in The Town, at the present location of the Merchants' Club, 206 E. Redwood Street (Map No. 12). Progress on the Lovely Lane Chapel was more rapid than on Strawberry Alley; so to this well known Chapel goes the honor of being the first Methodist House of Worship in Baltimore. (October 1774)

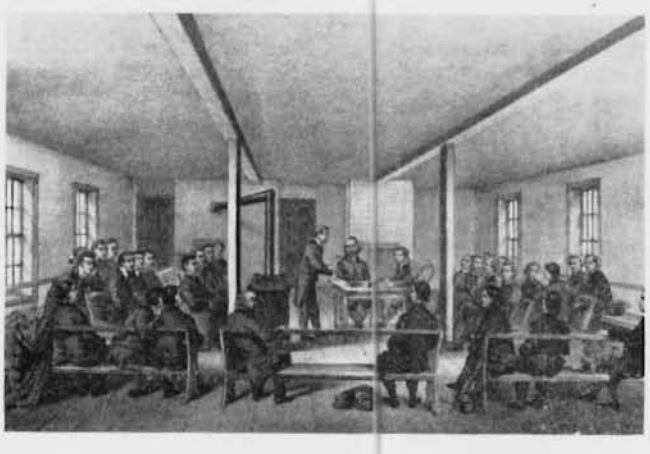
Lovely Lane, a small church probably forty feet square, had no stove nor backs for the benches that served as pews. These conveniences were added in preparation for the Christmas Conference in 1784. Strawberry Alley was equally modest. It was forty by sixty feet with a gallery and a pulpit over which was suspended a sounding board. The wall above the pulpit carried the Scripture verse, "Thou, God, seest me." Baltimore Methodism had seven hundred thirty-eight members in 1774, and eight hundred forty a year later. It is possible these figures included people outside the city itself, since the Frederick Circuit was the only other nearby appointment listed at that time.

Lovely Lane Chapel is famous as the site for the Christmas Conference of 1784, at which the Methodist societies with John Wesley's blessing and under his guidance organized as a Church. Of the first nine General Conferences, eight were held in Lovely Lane or its successor, Light Street Church. In this Church was organized Methodism's first College, Cokesbury, located at Abingdon (Map No. 13). The first missionaries, Jeremiah Lambert, Freeborn Garrettson and James C. Cromwell, were sent out from here.

By 1785 Methodists had become so numerous that Light Street Church was erected on the Northwest corner of Light and Wine Alley (now Redwood Street, Map No. 14). Opposite this church stood Cokesbury, College, after its building in Abingdon was burned. Light Street Church and Cokesbury College were both destroyed by fire on December 4, 1796. The church, rebuilt on the site formerly occupied by Cokesbury, was dedicated on October 29, 1797. It was used by the Methodists, having been remodeled, until 1872. In 1843 a strong colony from Light Street built a large and imposing church at Charles and Fayette, only five blocks from the Light Street Church (Map No. 15). When the Light Street Church was destroyed by the widening of Redwood Street in 1872, the congregation bought the Charles Street Church. The members of Charles Street then, moved to Charles and Mt. Vernon Place (Map No. 16), erecting the beautiful church still serving so effectively at that location. The encroachment of business on the location of the Light Street Church at Charles and Fayette Street forced its removal to St. Paul and 22nd Street, where it took the name First Methodist Church (Map No. 17). Under the leadership of Dr. Kenneth Rose, this historic church in 1955 reclaimed for itself its rightful name of Lovely Lane.

After this lengthy lecture, let us go to the Merchants' Club, 206 E. Redwood Street (Map No. 12). This building bears a tablet saying, "On this site stood from 1774 to 1786 The Lovely Lane Meeting House in which was organized December 1784, The Methodist Episcopal Church in the United States of America." We now stand one block from the Light Street Church and the relocated Cokesbury College (Map No. 14) and only five blocks from the Charles Street Church (Map No. 15). There are no plaques to mark the locations of any of these sites.

Straight out Charles Street (seven blocks north) is our beautiful Mount Vernon Place Church (Map No. 16)



Light Street Conference Room, Baltimore

whose distinguished pastors have influenced the life of our city and nation. Twenty-two blocks north on St. Paul Street stands Lovely Lane Church (Map No. 17). Built by the famous architect, Stanford White, on lines of a church in Ravenna, Italy, this church has been praised as one of the finest Etruscan style buildings in the United States. The ceiling in the sanctuary shows a map of the heavens as the stars appeared over Baltimore on the night of its dedication. The history of this famous church summarizes much of Methodism's program in America. In Lovely Lane is a museum containing many valuable items on Methodist history, including Strawbridge's pulpit, Freeborn Garrettson's saddle bag, Asbury's Old Testament in Greek, Wesley's copy of Thomas A. Kempis' *Imitation of Christ*, a brick from Lovely Lane Chapel, Asbury's desk, etc.

If time permits only one tour, this is the place for those interested in Methodist history to visit. Guides will be present to aid those who come to Lovely Lane.

Let us go now to Otterbein Evangelical United Brethren Church at Conway and Sharp Streets (Map No. 10). In an earlier church on this site, Joseph Pilmoor, assisted by Pastor Benedict Swope, met "a few serious persons . . . and joined them together in a Society" (June 22, 1772). The oldest church building now in use in Baltimore, Old Otterbein Evangelical United Brethren Church, was erected on the site of Pastor Swope's Church in 1785. Reverend William Otterbein, the pastor who built the church, assisted in the ordination of Francis Asbury. Otterbein's burial vault and monument now stands to the right of the church door to memorialize this founder and Bishop of the United Brethren Church. He symbolizes the strong ties in our earliest history that bound Methodism to his like-minded church. From present indications, this oneness of purpose may well result in an organic unity joining together the Methodist and Evangelical United Brethren Churches.

Caroline Street Methodist Church, 12 S. Caroline Street (Map No. 18), is our next objective. This church grew out of Strawberry Alley Chapel, which, after its removal to Eastern and Bethel (then Wilks) Streets, used the name Wilks Street Methodist Church. Dedicated on July 19, 1819, Caroline Street Methodist Church is today the oldest Methodist building in Baltimore. At the Baltimore Conference in June, 1965, three churches in this general area—Caroline Street, Broadway, and East Baltimore Station—adopted the name Fells Point Parish for their joint project. This action combines a time honored name with the modern team approach in an attempt to better minister to the inner city community

THE OLD OTTERBEIN CHURCH

St. John's Methodist Church, St. Paul and 27th Streets (Map No. 19), is the mother church of the Methodist Protestant Church in Baltimore. The present church was relocated from the St. John's Methodist Protestant Church on Liberty Street, in which the Methodist Protestant Church was organized on November 12, 1828. At the time of its organization, there were about five thousand members of this branch of Methodism with about eighty ministers. At the time of Methodist Church union in 1939, this membership had grown to over two hundred thousand with about one thousand ministers.

Strawbridge Church at Park Avenue and Wilson Street (Map No. 20) began its ministry in a house at 850 N. Howard Street. Its present building was begun in 1881, the anniversary year of Strawbridge's death under the leadership of Dr. John F. Goucher. In honor of this occasion, the church was given the name of Strawbridge Methodist Episcopal Church.

The first Methodist Societies and Churches all reported Negro and white members. Early in our history some of the Negro members gathered apart from their white brothers and established separate churches. These Negro churches were supervised by the same Superintendents and Bishops as were the white churches until, in 1864 by their own request, the Washington Annual Conference was organized. The day of organization was October 31, 1864, and the new conference came into being at midnight—the same hour that slaves were freed by the Emancipation Proclamation. Henry C. Westwood described the scene: "The people wept and leaped and

praised God. Tears of joy rolled down Benjamin Brown's face; then he rose to his feet and shouted with joy. Bishop Scott stood silent and wept with the rest of us. Everybody sang the grand old Doxology with heart as well as voice." A century later, with feelings almost equal in intensity, the Washington Conference re-united with the Baltimore Conference on June 15, 1965.

Centennial Methodist Church, 1029 E. Monument Street (Map No. 21), grew out of Strawberry Alley Church. When Strawberry Alley Society moved to Eastern and Bethel Streets in 1801, the Negro members continued to use the original building on Dallas and Fleet Streets (Map No. 11), re-naming themselves the Dallas Street Methodist Society, later to become the Dallas Street Methodist Episcopal Church. One century later (1877) this congregation changed its name to Centennial Methodist Church and erected a new home at Caroline and Banks Street. The name was selected because the move indicated a century of service at the Dallas Street location. When the church on Caroline Street was purchased by the Housing Authority, the congregation bought the Monument Street Church from the Baltimore Conference and began services there on September 7, 1941.

Sharp Street Methodist Church, Dolphin and Ettings Streets (Map No. 22), occupied its present building on October 15, 1898. Prior to this time the church was located at Sharp Street near Pratt, where it began its outstanding program of service in 1802. Always sensitive to social needs, this church started the first day school for Negroes in Baltimore (1853), sponsored beneficial orders to provide for needs in sickness and death, operated an employment center, and purchased and operated Mt. Auburn cemetery. In this church the Washington Conference was organized. Centenary Biblical Institute, out of which grew Morgan State College, held its classes in Sharp Street Church from 1867 to 1872. The church now conducts a program of social service from its excellent Community Building, which includes dormitories for single women, club rooms, a chapel, parlor, gymnasium, and rose garden.

Several important sites have so far been unidentified. Cokesbury College, Methodism's first venture in the field of higher education, was first built at Abingdon, Maryland (Map No. 13). The college was destroyed by fire soon after it was built. The bell of the college is in the custody of Wesley Theological Seminary. Holly Run Methodist Protestant Chapel (still standing), Old Annapois and Camp Meade Roads, was the first church built for the use of the Methodist Protestants. The present Linthicum Church is the successor of this Chapel. Evans Chapel (not now in existence), Roland Avenue south of Gilman School, was the first Methodist Chapel in Baltimore County. Taylor Chapel, Mt. Pleasant Park, Baltimore, still in use for special occasions, was built by the Quakers in 1770 and taken over by the Methodist Episcopal Church South in 1866. From this church grew the St. John's Methodist Church of Hamilton, which still holds title to the property. Purposefully kept free of electric light, the building is popular for meetings that catch some of the spirit of our past.

Bush Forest Chapel near Aberdeen was Maryland's second building built for Methodist use. This was the Chapel without doors or windows, in which people shivered as Asbury preached with a handkerchief over his head, and after an hour's interval, during which the people waited, preached a second sermon.

The first Methodist work in what is now Washington, D.C., was begun in Georgetown. Robert Strawbridge, in company with Richard Owens, preached the first Methodist sermon in this port town in 1770. Two years later, in October, 1772, Robert Williams and William Watters, at Francis Asbury's request, preached in Georgetown in a coppersmith's shop. Watters, then only twenty-one years of age, recorded: "Tuesday, we stopped in Georgetown . . . and at night preached to a large room full of the inhabitants, who gave some attention to the things that were said, and behaved with decency." From this modest beginning a church was built on Montgomery Street in the year 1795. Moving from this location the congregation built the present church on Dumbarton Avenue (near Wisconsin) (Map No. 23) in 1845. Presidents Buchanan and Lincoln attended services at this church. During the Civil War, the church was used as a hospital. Walt Whitman, serving as a nurse, found there inspiration for his most famous war poems. Old records of this church, relating the trials of church members and the decision in each case, are most interesting reading.

When Congress held its first meeting in Washington in 1800, there were only two denominations in the new city—the Episcopal and the Methodist. To William Watters, first native Methodist itinerant preacher in American Methodism, goes the credit for organizing work in the new National Capitol. In 1801, the Georgetown and the new Washington Society were made one charge, reporting one hundred and eleven members. In 1805, Washington City was made a separate station with William Watters as pastor. The first meeting place in Washington was on South Capital and N Streets in a two story building that has since burned down. From here the church moved to Greenleaf Point (where the Arsenal now stands) and then to a tobacco house on New Jersey Avenue south of D Street, formerly used by Christ Episcopal Church. The Methodists numbered one hun-

dred and two in the year of this move, 1807. Their next move was to South Carolina Avenue and G Street, where they built a place of worship in 1811 and called themselves Ebenezer Church. From 1857 to 1870 this congregation resided at Fourth Street using the name Fourth Street to designate their church. In 1897, they moved again to Fifth and Seward Streets S.E. (Map No. 24), and again changed their name, calling their church Trinity. On this site a new church is now being rebuilt under the pastorate of the Reverend Edward B. Lewis.

Foundry Methodist Church at 16th and P Streets N.W. (Map No. 25) was built in 1815 by Henry Foxall, in gratitude to God that the British did not destroy his foundry that was operating when the city was occupied by the British soldiers during the War of 1812.

Mt. Vernon Place Methodist Church, Massachusetts Avenue and 9th Street N.W. (Map No. 26), was erected as a National Church by the Methodist Episcopal Church South in 1869.

Metropolitan Memorial Methodist Church, New Mexico and Nebraska Avenues N.W. (Map No. 27), was organized on Easter Sunday, March 28, 1869. Originally located at C and John Marshall Place, the church moved to the present site on February 7, 1932. President U.S. Grant served as a trustee of this church during his term as President of the United States.

Asbury Methodist Church, 11th and K Street, N.W., (Map 28) has occupied the same location for one hundred and thirty years. Beginning as a child of Foundry Church, it became a separate congregation in 1836. One of its pastors, Matthew W. Clair, became a bishop of The Methodist Episocpal Church and was the father of Matthew W. Clair, Jr., also a bishop. Another pastor, Dr. J. W. E. Bowen, was the second man of his race to receive a Ph.D. and was the father of Bishop J. W. E. Bowen.

FRANCIS ASBURY

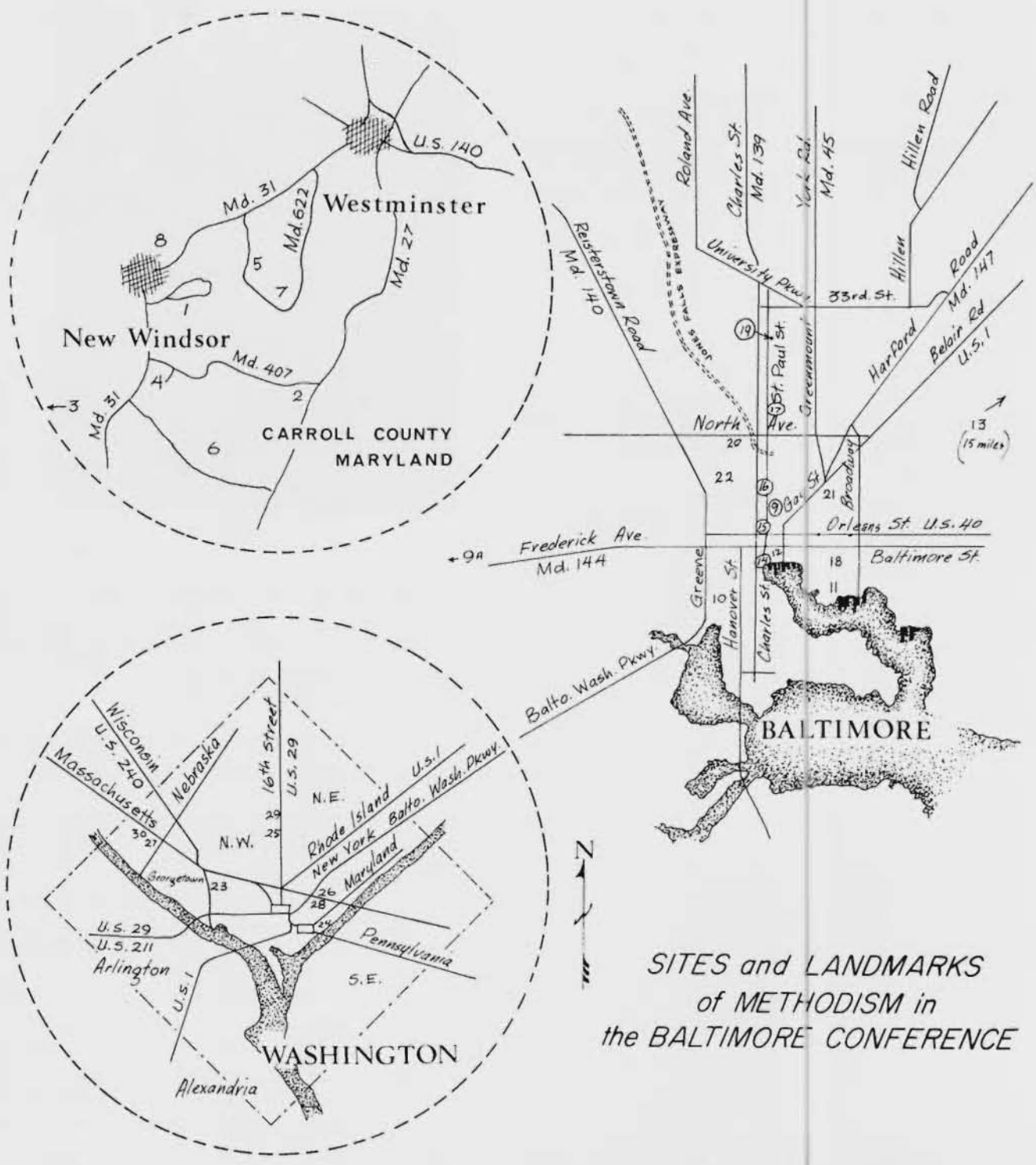
JOHN WESLEY

Two statues in Washington are of especial interest to Methodists. The equestrian statue of Francis Asbury at 16th. and Mt. Pleasant Streets N.W. (Map. No. 29).

On the campus of Wesley Theological Seminary, 4400 Massachusetts Ave., N.W. (Map No. 30), is a statue of John Wesley astride his horse.

Our tour is complete. Few will remember all the places we have visited or recall the dates mentioned. It is hoped that something of the spirit of the men who founded Methodism has been communicated. Our founding fathers were men aflame with the love of God. Their preaching was attended with spirit and power that transformed men's lives. Francis Asbury said it was his custom to go to the last house on the trail. As they followed his example, his preachers literally wore themselves out in God's service, dying in comparative youth because of the hardships they endured.

Uneducated, they founded schools and colleges. Loving freedom, they accepted discipline that made them a conquering army. It is an honor to call these pioneer preachers our fathers. No better lot can befall us than that we may partake of their spirit as we serve our troubled world.



SITES and LANDMARKS of METHODISM in the BALTIMORE CONFERENCE

LEGEND TO ACCOMPANY MAPS, SITES AND LANDMARKS

1. Robert Strawbridge House. Strawbridge Lane near Wakefield Valley Road. His home 1760–1776 and shrine by General Conference action 1940.*
2. Evans House. Route 407 near Route 27. Home of first Strawbridge convert and preaching place 1768–1809.*
3. Maynard House. Bess Clemson Road north of Route 31. Site of first Methodist baptism in the world.
4. Strawbridge Log Meeting House Site. Route 407 near Route 31. Site of first Methodist chapel in America 1764.*
5. Poulson House and Strawbridge Oak. Nicodemus Road near Marston. Strawbridge's second class and preaching place.*
6. Bethel Church and Alexander Warfield House. Sam's Creek Road south of Route 31. Church built 1821 continues original Strawbridge Society.
7. Stone Chapel. Maryland Route 622. Built 1783 to house second Strawbridge class at Poulson's.
8. New Windsor. Church World Service Overseas Shipping Center here has supplied necessities to save thousands since World War II.
9. Site of First Sermon in Baltimore. Hillen and Front Streets.

9a. Mt. Olivet Cemetery. 2930 Frederick Road. Bishops' Lot has graves of Strawbridge, Jesse Lee, Bishops Asbury, Waugh, Emory and George. Other Baltimore cemeteries with graves of bishops include Mt. Auburn (W.A.C. Hughes); Greenmount (E. R. Ames and L. B. Wilson); Loudoun Park (A. W. Wilson). Time capsule buried here 1966 to be opened 2066.*

10. Old Otterbein E.U.B. Church. Conway near Sharp. Built 1785. Oldest and only church in Baltimore where Asbury preached. Here Pilmoor organized Baltimore Methodist Society. Otterbein, E.U.B. founder, was pastor 1774–1813.*
11. Site of Strawberry Alley Meeting House. Dallas Street north of Fleet. Building begun by Asbury 1773.
12. Site of Lovely Lane Meeting House. 206 E. Redwood Street. M.E. Church organized here at Christmas Conference 1784.*
13. (off the map) Site of Cokesbury College. Off Route 7 at Abingdon. The first Methodist college in the world 1787–95.*
14. Site of Light Street Churches. Redwood and Light Streets. Seat of General Conferences and second Cokesbury College.
15. Site of Charles Street Church. Charles and Fayette Streets.
16. Mt. Vernon Place Church. Charles at Monument. In foyer is Asbury's vault slab from Eutaw Street Church.
17. Lovely Lane Church and Museum. 22nd and St. Paul Streets. Methodist Historical Society Museum. Outstanding treasures of Strawbridge, Asbury, Wesley, Waugh, Webb and Goucher. Red Cross Building next door is former Goucher College (founded by Methodists).*
18. Caroline Street Church. 12 S. Caroline Street. Built 1819. Oldest remaining Methodist building in Baltimore.
19. St. John's Church. 27th and St. Paul Streets. Mother church of Methodist Protestants founded 1828.
20. Strawbridge Church. Park Avenue and Wilson Street. Named in honor of Robert Strawbridge 1882.
21. Centennial Church. Monument and Sterling Streets. Worshipped in Strawberry Alley from 1773.
22. Sharp Street Church. Dolphin and Etting Streets. From beginnings in 1792 was mother of most Baltimore Negro congregations.
23. Dumbarton Avenue Church. East of Wisconsin Avenue, N.W. Traces its beginnings to 1772 and is oldest D.C. Society.
24. Capitol Hill and Ebenezer Churches. 5th and Pa. Avenue, S.E. and 332 4th Street, S.E Both sprang from first society begun in the new Capitol City 1801.
25. Foundry Church. 16th and P Streets, N.W. Original building was gift 1815 by Henry Foxall, a founder, spared by the British.
26. Mt. Vernon Place Church. 9th and K Streets, N.W. Built 1917 as "the south's representative church." Founded 1850.
27. Metropolitan Memorial Church. New Mexico and Nebraska Avenues, N.W. The National Methodist Church. Slowly builded on Capitol Hill 1853–69.
28. Asbury Church. 11th and K Streets, N.W. At this location since 1836.
29. Augustus Lukeman, Sculptor. Asbury Statue. 16th and Mt. Pleasant Streets, N.W. Dedicated by President Coolidge 1924.
30. American University and Wesley Theological Seminary. Mass. and Nebraska Avenues, N.W. University begun by Bishop Hurst 1893. Seminary, formerly at Westminster, began 1882. Sibley Hospital, Nebraska Avenue and Loughboro Road and downtown Center, 19th and F Streets, N.W., are adjuncts of 15,000 student campus. Wesley Statue is at the corner of Massachusetts and University Avenues, on Wesley Circle, so named 50 years before coming of seminary!

OTHER SITES IMPORTANT TO METHODISM

Washington area cemeteries where bishops are buried include Rock Creek in Georgetown (J. F. Hurst) and Arlington National (Earl Cranston). Bishop Matthew W. Clair, Sr. is buried in Washington, while Bishop Oxnam's ashes rest under the Oxnam Chapel of Wesley Seminary.

The Methodist building. 100 Maryland Avenue, N.E. General Board of Christian Social Concerns offices, also those of Bishop Lord and area bishops of the A.M.E., A.M.E.Z., and C.M.E. churches.

Baltimore locations of interest include Cokesbury Book Store, 516 N. Charles Street. Formerly Methodist Protestant Publishing House headquarters, now housing many Baltimore Conference agencies.

Westminster, Maryland. Routes 140 and 27. Site of Western Maryland College begun 1867 by Maryland Methodist Protestant Conference.

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* Markers

THE LOVELY LANE METHODIST CHURCH

CHARLES D. BEATTY, MINISTER
J. FRANKLIN HAAS, MINISTER EMERITUS

THE LOVELY LANE METHODIST CHURCH
St. Paul and 22nd. Streets
Baltimore, Maryland 21218

The Lovely Lane Methodist Church traces its history to, and as the direct descendant of, Lovely Lane Meeting House where was held the Christmas Conference of 1784.

The beginnings of Lovely Lane were both modest and momentous. A little band of worshippers was organized as a Methodist Society in old Baltimore Town in 1772. In January 1773, Asbury noted in his journal, "Rode to Baltimore and had a large congregation at the house of Captain Paten at the Point. . . . At night I preached in town." The Point refers to Fell's Point (about a mile to the east) and the Town to the Society which was to build its meeting house at Lovely Lane. Francis Asbury laid the cornerstone in 1774, and the building was completed and occupied in the same year. The site is now in the heart of Baltimore's financial district, marked by a bronze tablet on the face of the Merchant's Club, at 206 East Redwood Street.

The Meeting House was not pretentious, but its power and influence, among the people called Methodists, were great. Halford Luccock in "Endless Line of Splendor" tells the story of a young British sailor on liberty (short leave) in the town. As he passed by the Meeting House he went inside "to see what was going on." He was converted, never returned to his ship, remained in America and became the first of the Luccocks of American Methodism; among them Bishop Naphtali Luccock, and his son Halford.

Soon after the founding of The Methodist (Episcopal) Church in America, the structure on Lovely Lane was becoming inadequate to the needs of the growing church. Bishop Coke's journal (February and March 1785) records; "I think I have prevailed on our friends in this place to build a new church. They have already subscribed 500 pounds sterling." (Just a few months after becoming a church, they were raising money for a new one!)

The new site was just a city block to the west, on the northwest corner of what is now Light and Redwood

Streets. This was the first Light Street Church, commenced in August, 1785, and dedicated by Bishop Asbury on May 21, 1786. The church was destroyed by fire in December, 1796. The second Light Street Church was built on a site immediately to the south, where fire had destroyed Cokesbury College after its removal from Abingdon, following the earlier fire there. This new building was the home of the congregation from October 1797 until 1872.

The Light Street Church, in both buildings, was the gathering place of the young and growing Methodist connection. Of the first nine General Conferences, eight were held in Lovely Lane and Light Street. Here, Bishop Asbury made his headquarters. Here began the Asbury Sunday School. Its parsonage later housed the first Methodist Home for the Aged (widows of the ministers).

But the town also grew, and the widening of both Light and Redwood Streets required the demolition of the Light Street Church.

In 1843, a group or colony of the congregation built a new church uptown at Charles and Fayette Streets. In 1869, this congregation decided to move further uptown and in 1870 began the construction of the present Mount Vernon Place Church. The Light Street Church purchased the Charles Street edifice and assumed the name of the First Methodist Episcopal Church, holding its first worship on Sunday, March 17, 1872.

During its long history, the church as a Methodist appointment had been designated City Station. The name, First Methodist Episcopal Church, seems to have been adopted during its Charles Street location. It soon became apparent, however, that another move had to be made, because of the encroachment of the growing city.

It was a matter of rare good fortune that the Rev. John F. Goucher was appointed as pastor. In a daring move he proposed moving to the present location on St. Paul Street. Many of the members did not share Goucher's vision and faith. Almost two-thirds of the membership (200 members) petitioned the congregation not to move "so far out in the country." They labeled the proposed building, "Goucher's Folly."

The present church building at St. Paul and 22nd Streets was designed by Stanford White. The imposing tower was modeled after the campanile of Santa Maria in Puorto Fuori, Ravenna, Italy. It has been judged the purest form of ecclesiastical Etruscan architecture in this country. Six thousand tons of stone went into the construction of the tower. The Chapel and Sunday school rooms were dedicated in 1885 and the entire building consecrated on November 6, 1887. The remaining $22,000 of construction cost was raised at the dedication ceremony, and the church began its life free of debt.

The commanding feature of the sanctuary is its dome, or vault. The reproduction of the stars of the heavens was accomplished as an exact representation of the firmament as it appeared at 3 o'clock of the morning of the dedication. This beautiful idea of representing the firmament was original with Dr. Goucher. . . . "In the pursuance of the observations by the astronomers, a wonderful fact and suggestive coincidence was brought to light by discovering that the heavens, as they appear on the ceiling of the church, and, therefore, as they will appear at three o'clock tomorrow morning, are exactly as they were at the birth of Christ. Every star that illuminated the plains of Judea, with a single exception, occupies now the same place it did upon that glorious occasion. Are we not justifiable in believing the missing one is the Star of Bethlehem, which guided the Wise Men through the deserts?"

As the church was being built, construction went forward, on adjacent land, of the Women's College, of which Dr. Goucher later became president. In 1908, the college was named Goucher College, and has recently moved to its suburban location in Towson, Baltimore County.

In addition to Dr. Goucher, the church has been pastored by notable men such as Hugh Johnston, Harris

Interior—Sanctuary—Lovely Lane Methodist Church
Showing Pulpit, Organ, and Partial View of Domed Ceiling

Franklin Rall, and Charles L. Mead, (later Bishop of the Methodist Episcopal Church). J. Franklin Haas, minister during the 30's, is now Minister Emeritus.

During the pastorate of Dr. Kenneth Ray Rose the church's name was changed to the Lovely Lane Methodist Church (1954) thus restoring and reclaiming her heritage and lineage of descent from the Mother Church of American Methodism. In 1955, the Lovely Lane Museum, housed within the church building was dedicated. Here, under the auspices of the Baltimore Conference Historical Society, are maintained priceless treasures of early Methodist history.

The present pastor of the church is Charles D. Beatty, Chaplain, U. S. Navy, (Ret).

ST. JOHN'S-OF-HAMILTON METHODIST CHURCH
Harford Road at Gibbons Avenue
Baltimore 14, Maryland

ST. JOHN'S-OF-HAMILTON METHODIST CHURCH

GEORGE H. MOORE, MINISTER

St. John's-of-Hamilton Methodist Church, Harford Road at Gibbons Avenue, was founded in 1903, the result of the extension work done by the members and minister of the Taylor's Methodist Circuit which included Taylor's Chapel, Andrew Chapel, and Perry Hall. It was organized officially as a Methodist Episcopal Church, South and given its present name on April 24, 1904. The present building facing Harford Road was first used Christmas morning 1926; and the new educational building, a most complete unit, was built in 1957.

TAYLOR'S CHAPEL

GEORGE H. MOORE, MINISTER

Taylor's Chapel, records indicate, was first organized in 1770, as a Friends' Meeting House in an area which has since become the Mt. Pleasant Golf Course. During the century following organization, this historic chapel became the hub of the Methodist Circuit serving the northeast section of the Greater Baltimore Area. It is used today for numerous special services, as many find the unsophisticated atmosphere in the park setting conducive to good worship.

TAYLOR'S CHAPEL
Mt. Pleasant Park,
Baltimore, Maryland

GRACE METHODIST CHURCH
110 W. Bel Air Avenue
Aberdeen, Maryland

GRACE METHODIST CHURCH

C. DOUGLAS COONEY, MINISTER

Methodism was found in Aberdeen as early as 1856. By 1866, both the Northern and Southern Churches were firmly established. The mood of unification and the leadership of resident pastors brought a divided Methodism together in the early 40's.

In September, 1964, the frame church was demolished to make way for a new sanctuary and educational building. In 1966, Aberdeen reveals a gleaming new Grace Church. C. Douglas Cooney is the present minister.

CAMP CHAPEL

LUTHER WILLIAMS STARNES, MINISTER

Camp Chapel's story is the history of American Methodism in miniature: . . . campmeeting, rural circuit, growing suburban church.

Our Trail . . .

1780's . . . Strawbridge initiates "camp-meeting" for the poor.
1807 . . . . Log "camp meeting chapel" built.
1809 . . . . Both Bishop Asbury and Freeborn Garrettson are guest preachers.
1813 . . . . Congregation organized as part of "Great Falls Circuit".
1872 . . . . Present chapel built.
1965 . . . . Colonial sanctuary completed.

". . . we repaired to . . . Camp Meeting Chapel. It is beautifully situated in a forest. As it rode up, mind was solemnly impressed. . . ."

(Garrettson's Journal, 1809)

CAMP CHAPEL
East Joppa Road,
Perry Hall, Md.

THE STONE CHAPEL, METHODIST CHURCH, IN GARRISON FOREST

RICHARD W. RUSSELL, MINISTER

The history of "The Stone Chapel in Garrison Forest" is of long and continuing service dating to pre-Revolutionary times when a group of people formed a Methodist Society meeting in the home of a member, Joshua Owings, father of Richard Owings, "The first native American to become a Methodist Preacher, an Honor never to be shared, never to be impaired." This home was frequented by Francis Asbury as described in his *Journal*.

Five months after the Christmas Conference in 1784, the Society acquired ground on which to build a church. The original ninety-nine year lease dated May 30, 1785, between Dr. William Lyon and the trustees, which included the father of John Eager Howard, required payment of one peppercorn as annual rent for the acre of ground.

In 1858, funds were sought to rebuild or repair the old church. It was decided to build a new church which was completed in 1862. Containing materials from the original structure, this fine example of Greek revival architecture serves as the present church and houses a pulpit from which Francis Asbury preached.

Due to concentration of population in the village of Pikesville by 1875, the trustees of Stone Chapel fathered the Ames Methodist Church there.

Stone Chapel's need for an educational wing was met in 1954 with an annex of architectual harmony.

John F. Goucher, a trustee of this Church, elected in 1881, said:

"Beautiful for situation stands Stone Chapel in grace and strength. In this place will I give peace, saith the Lord."

The present minister is Richard Russell.

THE STONE CHAPEL, METHODIST CHURCH, IN GARRISON FOREST
Stone Chapel Lane at Reisterstown Road
Pikesville, Maryland 21208

CALVARY METHODIST CHURCH

HAYWARD Y. ROWH, MINISTER

CALVARY METHODIST CHURCH
Martinsburg, West Virginia

Methodism has made its witness in Martinsburg for 188 years. The Berkeley circuit, of which Martinsburg was the hub, was created in 1778. Through the ensuing years, several other circuits were formed by dividing and separating this original circuit.

In 1850, it was called "Martinsburg Station Methodist Episcopal Church". In 1885, the name was changed to "First Methodist Episcopal Church." Not until 1940 was the name changed to "Calvary Methodist Church".

During the Civil War, the church was used as a hospital or officer's quarters by both sides, depending on which side was in command of the city of Martinsburg. The present structure, which was erected in 1868, is the fourth building to be built in Martinsburg. The present pastor is Hayward Y. Rowh.

JESSOPS METHODIST CHURCH

B. RALPH MARK, MINISTER

In the soft twilight of a summer's day, looking out across the pleasant valley to the south, from the yard that fronts Jessops Church, one views the distant cottages, the winding York Road, church spires, and the outskirts of Cockeysville. As over the past decade, the march of progress still speeds its way toward Fifteen Mile Hill, old Round-a-bout, and Jessops Church.

Jessop Meeting House was built in 1809 and named after Charles Jessop, of Vauxhall, one of the founders.

Charles Jessop was one of the most active of the original trustees in the establishment of the meeting house. He is said to have selected the site, secured the land, and was most generous in his donations to the building fund; also he supervised the construction of the church. In early life he was said to be the strongest man in the state, weighing about three hundred pounds. So widespread was his reputation for strength that people came from all parts of the country to wrestle with him. He was converted to Methodism when a young man, under the ministry of his uncle—one of the first Methodists in America.

The original church was built in 1811 and was a rectangular, stone structure, about sixty feet in length, forty feet in width; perfectly plain, with low ridged roof; a series of windows along its east and west walls, and small entrance doors at the south end. It was heated by stoves and lighted by oil lamps; it was comfortable and commodious for the congregation that attended services of worship there.

The congregation of this church celebrated the Centennial of its founding on December 4, 1909.

JESSOPS METHODIST CHURCH
Sparks, Maryland

BELLS METHODIST CHURCH
6016 Allentown Road, S.E.
Washington, D.C.

BELLS METHODIST CHURCH

RALPH W. WOTT, MINISTER

In 1814, Asbury writes that "I preached at Bells Chapel." This may mark the beginning of Methodism in this area. However, in the year 1849, the religious interests of the community quickened and a Methodist Society was formed. The present sanctuary is the fourth built on the same grounds. Bells began as a small rural church; Bells is now in the midst of suburbia, serving people from many avenues of life.

THE ARLINGTON METHODIST CHURCH

ERROL G. SMITH, MINISTER

The church known as the Arlington Methodist Church, at 5268 Reisterstown Road, was formed by a merger of three Methodist churches in the Reisterstown Road and Park Heights Avenue area.

The first service for the Arlington Methodist Episcopal Church South was held Sunday, October 10, 1869.

The Whatcoat Methodist Episcopal Church was dedicated December 16, 1906.

The McKendree Methodist Episcopal Church was incorporated February 28, 1903. The merger was consumated on May 20, 1944.

THE ARLINGTON METHODIST CHURCH
5268 Reisterstown Road
Baltimore, Md.

SALEM METHODIST CHURCH

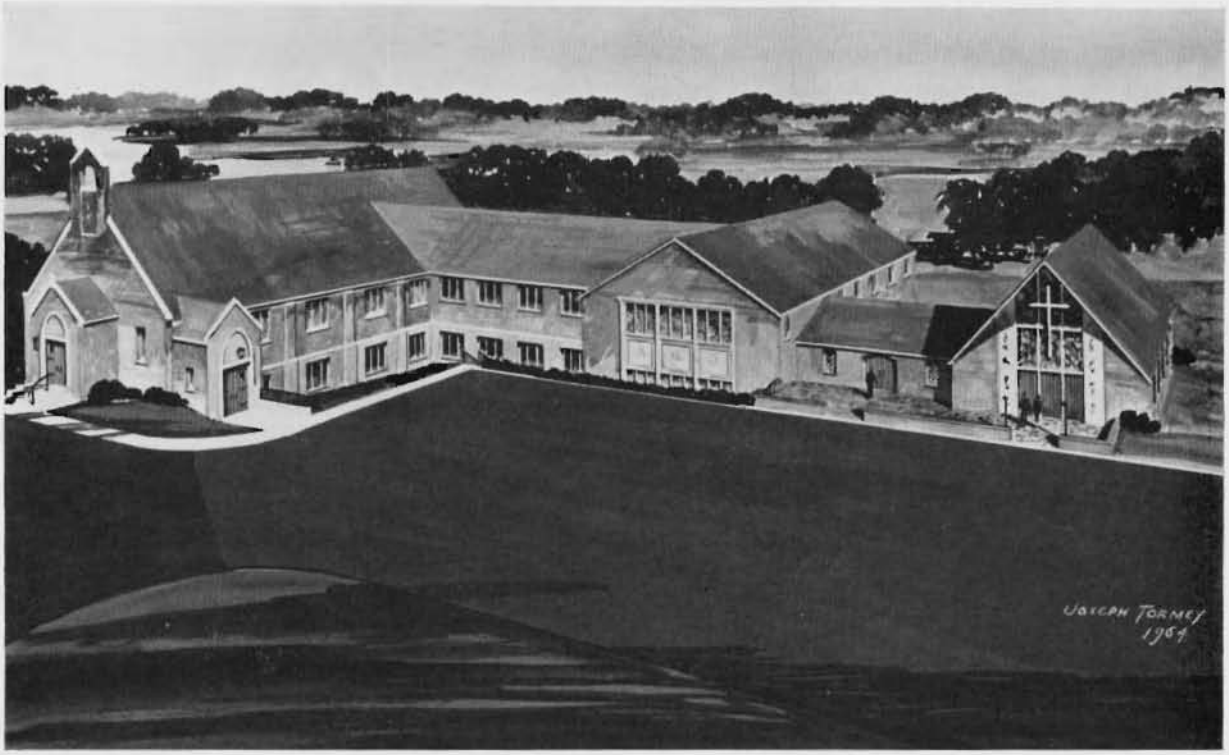
THEODORE A. TIETGE, PASTOR

In the cradle of American Methodism, nestled between Cokesbury College and Perry Hall Mansion were the beginnings of the Methodist people of peace called Salem. There are numerous secondary materials that hint of Methodists being active in the Upper Falls area as early as 1826. However, the founding date is 1847, when the land was deeded by William M. McCubbin.

Through these 119 years, Salem has been on the Great Falls, Long Green, and Perry Hall Circuits before becoming a station in 1956. In these ten years as a station, Salem has relocated, built a lovely brick church, parsonage, and has under construction the educational facilities pictured above.

The land for this site was given by Mr. & Mrs. Frank Hammond. The parsonage and church building were designed, and the construction supervised by Mr. Herbert Frantz. The first building fund chairman was Mr. Ellis Magill, whose drive paid in over 100% of monies pledged. These latter two men have joined the Church triumphant and the visible church of Salem in the Gunpowder Rivers' Valley witnesses to the laity and their initiating pastor, John A. Mote.

In the last eight years the congregation has doubled to 401, the Sunday School has doubled, and the budget has quadrupled. Through all of this history the congregation has been confounded by a continual awareness that God has been among them! His mighty acts of covenant and Christ have stirred the people of Salem through discouraging periods. Always present, our Lord has lifted us through seven wars, countless economic panics, dry religious periods and individual and family calamities. Continually, it has been good for the people of peace called Salem, and we are thankful.



SALEM METHODIST CHURCH
Upper Falls, Maryland

MCKENDREE METHODIST CHURCH

FRANKLIN PAUL HARRIS, MINISTER

The McKendree Methodist Episcopal Church, named in honor of Bishop William McKendree, was organized one-hundred-and-twenty-one years ago; when on Wednesday evening, April 23, 1845, the Rev. William G. Eggleston, the first minister, received sixty-three members from Foundry and Wesley Stations, now Foundry and Wesley Churches.

Actually, it was a year prior to the organization that the original building was erected and still stands on Massachusetts Avenue. Due to the unification which came in 1938, and with Mt. Vernon Methodist Episcopal Church across the street, the Quarterly Conference wisely voted to have McKendree Church relocate. A desirable site in the suburban area at South Dakota Avenue and 24th Sts., N.E. was chosen. On this site in 1939, a stone Gothic building was erected containing a sanctuary seating 500, several class rooms, kitchen, and fellowship hall. The edifice was dedicated by Bishop Edwin Holt Hughes in June, 1940.

Due to the ever-expanding growth of Washington, D. C., Lincoln Road Methodist Church decided in 1953 to sell its property and unite with McKendree. With the additional resources and members from Lincoln Road Methodist it was possible to erect a modern brick educational plant, consisting of twelve class rooms, church office and pastor's study at a cost of $225,000. McKendree Methodist Church enjoys a membership of 740.

MCKENDREE METHODIST CHURCH
South Dakota at Rhode Island Ave., N.E.
Washington, D.C.

CAPITOL HILL METHODIST CHURCH

EDWARD B. LEWIS, MINISTER

CAPITOL HILL METHODIST CHURCH
Fifth and Pennsylvania Avenues S.E., At Seward Square
Washington, D.C.

The Capitol Hill Methodist Church is the new church formed through the uniting of four Methodist Churches within eleven blocks of the United States Capitol.

In June, 1960, The Reverend Edward B. Lewis was sent to Capitol Hill to become Parish-Minister of four Methodist churches surrounding the Capitol. The churches were North Carolina Avenue, Trinity, Waugh, and Wilson Memorial. He was asked to work with these churches to unite them into one meaningful church for which a new edifice could be built to represent Methodism on Capitol Hill.

Within three months after the new Parish-Minister's arrival, he called for a retreat for the four official boards and projected a plan to unite the four congregations into one within the first year. It is spoken of as "the miracle on the Hill," but it was done. In April, 1961, The Capitol Hill Methodist Church was begun with the four congregations leaving their buildings and the next Sunday going to the one selected by the annual conference to be used temporarily for a church home and a beginning of a new life together.

In five years, this congregation has grown in spirit and number. It is recognized as one of Washington's most significant churches. Three of the old properties and parsonages were sold. Additional land beside one of the old church buildings was purchased. The old Trinity Church and parsonage were demolished. A new church costing near $1,000,000. has been built on this site. There now stands within five blocks of the United States Capitol a new church described as "a gorgeous building in keeping with the Capitol Hill Area."

The Capitol Hill Church comes from a history of being "the first Methodist Society, Washington, D.C., 1802."

It now stands, in this present age, within the center of our capital city to serve its community. All are welcome to share in a progressive Christian program.

MOUNT VERNON PLACE METHODIST CHURCH

ALBERT P. SHIRKEY, WILLIAM D. BOUTON AND DANIEL W. JUSTICE, MINISTERS

MOUNT VERNON PLACE METHODIST CHURCH
900 Massachusetts Avenue, N.W.
Washington, D.C.

Founded in 1850, Mount Vernon Place Church has provided a spiritual home for its members and the neighborhood for over a century.

This downtown church ministers to the social, educational, and spiritual needs of both the inner city and urban Washington.

The pre-school program and the activities of the Social Welfare Department represent some of the services to the community.

A 60-voice Sanctuary Choir, three Bell Choirs, and four other choirs, provide inspirational music.

Under the Department of Drama, the Mount Vernon Players give public performances of outstanding dramas.

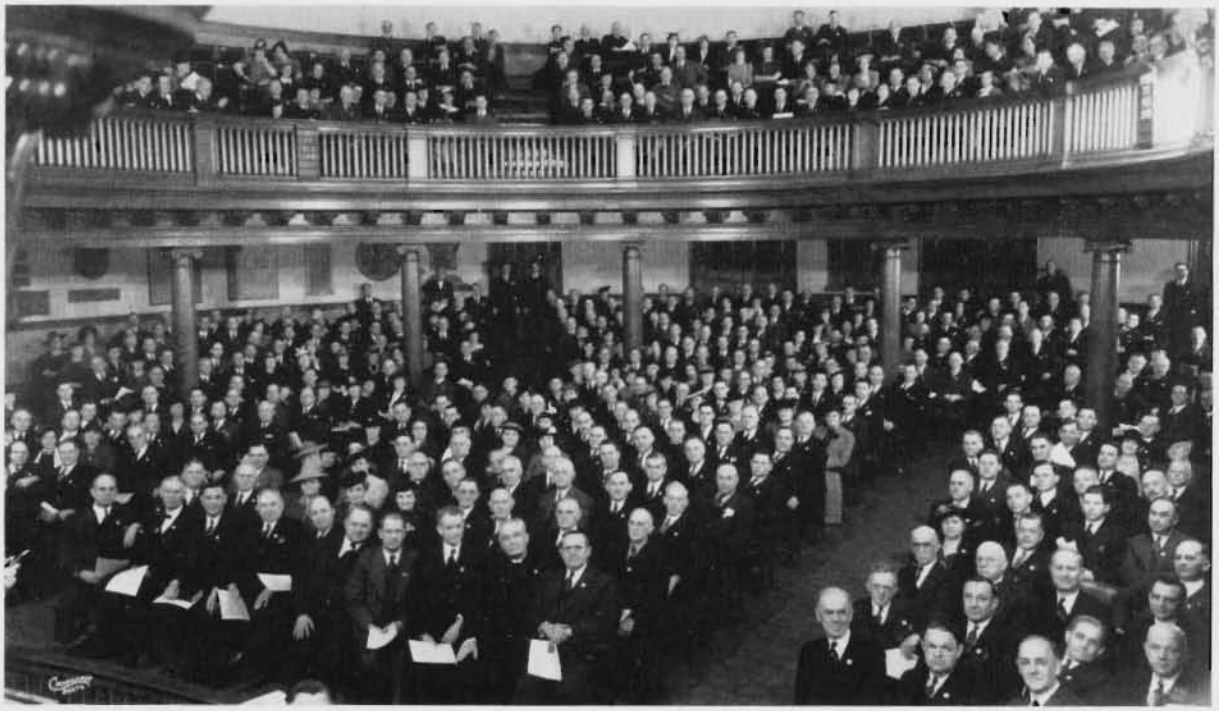
The church-wide program for children and youth gives a youthful outlook to this 116-year old church.

METHODISTS ARE ONE PEOPLE

E. Cranston Riggin

On May 10, 1939, in Kansas City, Missouri, the elected representatives of The Methodist Episocpal Church, The Methodist Episcopal Church South, and The Methodist Protestant Church, meeting as the Uniting Conference unanimously adopted the Plan of Union and ended the Declaration of Union with these significant words: "To The Methodist Church thus established we do now solemnly declare our allegiance and upon all its life and service we do reverently invoke the blessing of Almighty God."

Bishop Edwin Holt Hughes, Bishop of the Washington Area, who had given outstanding leadership in uniting the three branches of Methodism, made the principal address, and throughout the address emphasized the fact that "The Methodists are one people."



First Session of Baltimore Conference—following Methodist Union—October 1939

Following the organizing session of the Baltimore Annual Conference, which was held October 5-6, 1939, the Baltimore Annual Conference began to demonstrate the fact of oneness. At the first Annual session of the united Conference, which was held eight months after the organizing session, Dr. Robert L. Wood, reporting for the District Superintendents, said "Speaking in a larger sense, we are completing the first full year of a united Methodism . . . We no longer have to wonder if the union of American Methodism will be successful. It is successful . . . Here, in this border Conference, in which are located the largest number of churches from the three former Methodisms to be brought together anywhere in the world, we have the opportunity to see what can be accomplished when all the walls of separation have been broken down." This was only partially true, because all the walls of separation had not been broken down, but last June 16, 1965 all the walls of separation were broken down when the churches of the Washington Conference located within the bounds of the Baltimore Conference merged with the Baltimore Conference. Now we who are Methodists within the Baltimore Conference can more truly say "The Methodists are one people."

Since the organizing session of the Baltimore Conference, we have been demonstrating in many ways that we are one people. Almost immediately after the organizing session small struggling churches began to merge with other churches in order to render a more effective ministry. After several years of careful study of the work

being done in our three homes for children, The Board of Child Care, which had been organized to correlate the work of the three homes, was instrumental in merging Kelso Home for Girls and Strawbridge Home for Boys. A lovely Child Care Center was built in the Liberty Road area of suburban Baltimore. A few years later Swartzell Home contributed $120,000 to the Child Care Center Under the outstanding leadership of Dr. Reid Isaac and the Board of Child Care, the Baltimore Conference developed an excellent program of child care. As a further evidence of the fact that "The Methodists are one people," three homes for the aged, serving the entire conference, the Home for the Aged in Gaithersburg, the Home for the Aged in Westminister and the Cassell Home for the Aged also in Westminster, merged into the Asbury Home for the Aged in Gaithersburg. Here has been developed one of the finest programs for the aged that can be found anywhere in Methodism.

It is most interesting to note the significant growth which has taken place in the Baltimore Conference since the Uniting Conference. The first Conference after union reported a total of 328 charges with a total membership of 139,348. At the session of the Baltimore Conference held in June 1965, there were 377 charges which reported a total membership of 207,635. The church school during the same period of twenty-six years advanced from 113,082 members to 133,293 members. With the merger of the Washington Conference Churches into the Baltimore Conference, the Conference now has 492 charges and 730 churches with a total church membership of 241,253 and a total church school enrollment of 151,700. Here are some interesting facts and figures concerning the Baltimore Conference as it is now constituted:

CHURCHES

	Charges	Churches
Baltimore Conference	492	730
Number of above churches in the Baltimore-Washington Metropolitan Area	371	511

MEMBERSHIP

Baltimore Conference	241,253
Per Charge	492
Per Church	283

BREAKDOWN OF CHARGES ACCORDING TO MEMBERSHIP

	Over 1000	500 to 999	300 to 499	Under 300
Baltimore Conference	53	91	147	201

PER CAPITA GIVING

World Service and Conference Benevolences	$4.28
Salaries	$9.16
All Causes	$61.32
Average Cash Salary per Charge	$4,530.00

This growth has been accompanied by the establishment of many new congregations. For a period of twenty-two years before the Uniting Conference, only one new congregation was established within the bounds of the Baltimore Conference. In the twenty-six years since the Uniting Conference, thirty-two new congregations have been organized. Twenty-five of these new churches have been organized since 1952; seventeen of them, since 1955. Just what these churches have contributed to the growth of the Baltimore Conference is indicated by comparing these churches with the Conference as a whole. During the last five years these thirty-two churches, which constitute only 8% of the charges of the Conference, accounted for 76% of the increase in church membership in the Conference. While the Conference had a decrease of 9,087 in church school enrollment during the last five years, these churches reported an increase of 3,907. These thirty-two churches, representing only 9% of the numerical strength of the Conference, and with 27% of the Conference indebtedness, accounted for 17% of the increased giving to World Service and Conference Benevolences.

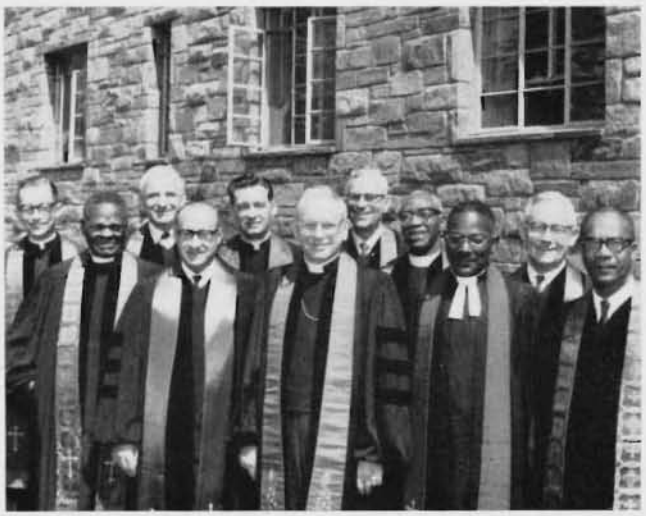
In addition to the establishment of new congregations, the Baltimore Conference has helped make it possible for about 250 small churches to enlarge their church buildings in order that they might meet the needs of the population growth in their neighborhoods. Many of these churches with rural background now find they are a part of the metropolitan areas surrounding Baltimore and Washington. From the figures listed above, it is interesting to note that of the 730 churches in the Baltimore Conference 501 of them are now located in metropolitan areas. Many of these churches will need aid as they endeavor to serve the people who are moving into their communities in large numbers, which has reached more than 700 per week in one county.

More than 200 of the churches of the Conference are rural and are located outside these metropolitan areas, while some of the churches on the outer fringe of the metropolitan areas can still be classified as rural. These churches, along with many small churches not classified as rural, are rendering a significant ministry. It is interesting to note that of the 492 charges within the Baltimore Conference, there are 348 which have fewer than 500 members while 201 have less than 300 members. Many of these small churches have received aid to make possible the kind of buildings in which their members can be better trained for Christian mission. Perhaps no Conference in the Northeastern Jurisdiction has accomplished more in the field of Church Extension during the last twenty-six years than the Baltimore Conference.

Paralleling in importance the work of Church Exten-

sion in surburban and outlying areas has been the work of the Church in the city. Seventy percent of our population is today concentrated in metropolitan areas. The mobility of people which has contributed to the growth of these metropolitan areas still continues. In the cities of Baltimore and Washington the white population continues to decrease, while the Negro population increases. There has been a definite decrease in Church membership in our city churches, and in some instances churches have followed their members to the suburbs. The changing city is not a new phenomenon. At the last conference of the Baltimore Annual Conference of the Methodist Episocopal Church held in Douglas Memorial Methodist Church, Washington, D. C., June 14–19, 1939, Dr. G. Ellis Williams, reporting for the District Superintendents said: "We are facing new and difficult problems in the development of our cities. When the writer came to his first pastorate on the Washington District a little more than a quarter of a century ago (i.e. 1910), we had seven churches in downtown Washington. Today we have only two. Four of these, Hamline, Wesley, Metropolitan, and McKendree have moved into delightful neighborhoods and are rendering a significant ministry. But what of the communities that have been deserted? In Baltimore and Washington we have retreated long enough. On the other hand, there are new communities developing in our cities which we cannot afford longer to ignore, but for lack of finances we are not able to enter. We hope that in the Successor Conference a Commission will be appointed to study again the problems of the city, build a new strategy and make a fresh advance."

The problems of the changing city are not new, but today the changes take place with such rapidity that our cities continue to decay, and there is little agreement on methods to renew the city's social and economic life. Whatever form the methods of renewal may take, the Church must serve the people who are there. The city is not buildings—it is people! We would do well to ponder over the summary statement of aims as prepared by the long range planning committee of West Presbyterian Church in St. Louis, Missouri: "We are working together as a congregation not to be a white church, nor to be a colored church, but a church of Jesus Christ—a church which diligently seeks and welcomes into membership any who love and follow the Lord, without arbitrary distinctions whatsoever, a church which enlists leaders and workers according to the gifts bestowed by the Spirit of God and not according to the whims of men, a church which embodies Christlike concern for all the people it can reach in the Master's name, beginning with those who live within its neighborhood parish."



Baltimore & Washington Conference Cabinets, 1964–1965--Before Merger.
The Reverends Michael, Firth, Porter, Jones, Johnson, Beckett, Parker, Roderick, Bishop Lord, Carroll and Barnes

METROPOLITAN METHODIST CHURCH

FRANK L. WILLIAMS, MINISTER

METROPOLITAN METHODIST CHURCH
Carrollton Avenue and Lanvale Street
Baltimore, Md.

Metropolitan Methodist Church had its beginning back in the days of slavery in that section of Baltimore then known as Scrabbletown. Truman Pratt, a former slave, was the strong personality behind the movement which began in 1825 with regular meetings of persons assembled at his call for prayer.

Within a short time Pratt and his followers moved to Union Street, then to Biddle Street near Ross, the latter now known as Druid Hill Avenue.

In 1832, the Reverend Jacob Gruber of the Baltimore Conference of the Methodist Episcopal Church, came as an instructor and counselor to the group. He moved the meeting place to Chestnut Alley, now Bradley Street.

The wife of Truman Pratt who was a servant of one Mr. Moore prevailed upon him to help her people secure a piece of property on which to erect a place of worship. Mr. Moore responded by providing the site for the building. With the help of the members working at night, a forty foot square building was erected; and in 1837, Orchard Street Church was dedicated under the pastorate of Reverend Jacob Gruber.

Truman Pratt, Cyrus Moore and Basil Hall were the first trustees. In 1850, another building was erected adjacent to the former as an education facility.

During the pastorate of the Reverend Henry Carroll in 1881, the name of the Church was changed from Orchard Street to that which it bears today, Metropolitan.

Upon the organization of the Washington Conference in 1864, Metropolitan Church was one of those brought into the Conference. The Reverend Richard Bell was its first appointed pastor.

In 1927, the news came that Grace Methodist Episcopal Church, Carrollton Avenue and Lanvale Street, was planning to move and would soon abandon its beautiful gothic edifice. With the co-operation and sympathetic understanding of the pastors and boards of both Churches, the former site of Grace Church and its parsonage were transferred to Metropolitan Church for the sum of $110,000. The Metropolitan congregation occupied its present building in March, 1928, under the pastorate of Reverend E. S. Williams.

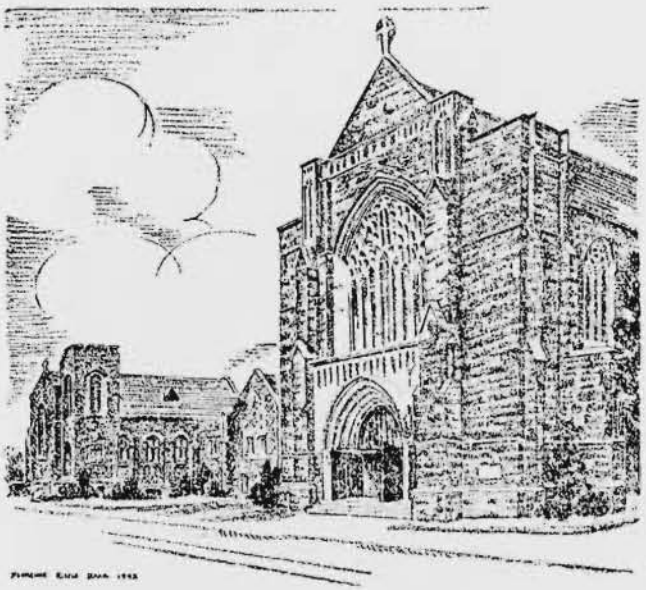
Metropolitan Church has given birth to some of the outstanding churches of the former Washington Conference; Ames Methodist Church, Orchard Street Methodist Church and Union Memorial Methodist Church. The present pastor is Rev. Frank L. Williams.

Pastors since organization: Rev. Richard Bell, 1864–1865; Rev. Stephen Tasco, 1865–1867; Rev. R. H. Robinson, 1867–1869; Rev. Nathaniel M. Carroll, 1869–1871; Rev. Warner Cook, 1871–1873; Rev. James Ockemy, 1873–1875; Rev. R. H. Robinson, 1875–1876; Rev. Philip Scott, 1876–1877; Rev. W. O. Cooper, 1877–1879; Rev. James Thomas, 1879–1881; Rev. Henry Carroll, 1881–1883; Rev. Perry G. Walker, 1883–1886; Rev. Charles G. Key, 1886–1891; Rev. William P. Ryder, 1891–1896; Rev. John A. Holmes, 1896–1915; Rev. Robert W. S. Thomas, 1915–1919; Rev. Benjamin T. Perkins, 1919–1923; Rev. Ernest S. Williams, 1923–1929; Rev. Charles Y. Trigg, 1929–1942; Rev. Fairfax F. King, 1942–1947; Rev. Ely L. Lofton, 1947–1950; Rev. Kelly L. Jackson, 1950–1956; Rev. Frank L. Williams, 1956–.

SAINT MARK'S CHURCH
(Methodist)

L. CARROLL YINGLING, JR., TRAGO W. LLOYD,
LAWRENCE C. FOCHT, STUDENT INTERN, MINISTERS

The genius of Methodism is its willingness to face and accept the present day with honesty and forthrightness, and to affirm that no area of life is outside the realm, or exempt from the Spirit of the living Christ. With profound gratitude for our goodly heritage, a maturing appreciation that we are set in an urban context ever-changing and challenging, and with excited anticipation of what God holds for our future, Saint Mark's Church serves!



SAINT MARK'S CHURCH
(Methodist)
Garrison Boulevard at Liberty Heights Avenue
Baltimore, Maryland 21207

CONGRESS HEIGHTS METHODIST CHURCH
Alabama Avenue and Fifth Street, S. E.
Washington, D. C.

CONGRESS HEIGHTS METHODIST CHURCH

WILLIAM WESLEY DODGE AND RALPH D. SMITH
MINISTERS

In what was then a rural setting, Congress Heights Methodist Church was officially organized in April of 1897 with fifteen charter members and grew to a membership of near 1800.

Building programs providing excellent facilities have totalled a cost of more than $460,000 including an air conditioned sanctuary.

The 26 year ministry of Reverend George L. Conner was succeeded by Reverend Raymond L. Roderick for six years, and Reverend William Wesley Dodge since June, 1963.

Along with administrative adjustments, the Church is now operating under a Unified Budget. The long-standing indebtedness of the Church was cleared with Mortgage Burning Ceremonies conducted on March 6, 1966. The changing community is constantly challenging the church and its people in all areas of Christian social relations.

ORCHARD STREET METHODIST CHURCH
512 Orchard Street
Baltimore 1, Maryland

ORCHARD STREET METHODIST CHURCH

ROSCOE C. WILLIAMS, MINISTER

The church was organized in 1916 by the Rev. John J. Barnes; it began in a little broken-down building in Biddle Alley. The Mission later moved to a building on West Biddle Street near Pennsylvania Avenue.

When the Metropolitan Church moved to Lanvale Street and North Carrollton Avenue, the original building on Orchard Street was designated as the Orchard Street M.E. Church of the Washington Conference.

Today Orchard Street Methodist Church has a faithful membership witnessing for their Lord in the inner city.

MT. ZION METHODIST CHURCH

OLIVER ST. CLAIR FRANKLIN, MINISTER

The Mt. Zion Methodist Church was organized in October 1880 by the Elder Edward Peck. At that time the church was located on Saratoga Street and was named the Saratoga Street Mission. After the appointment of its first pastor, the Reverend G. W. Price, the name was changed to Mt. Zion.

The church has been located at four sites, the last of which was the old Holy Trinity Episcopal Church located at Riggs Avenue and Gilmor Street which was purchased in 1919. The present site was purchased from the Baltimore Conference in 1963.

MT. ZION METHODIST CHURCH
Liberty Heights and Wabash Avenues
Baltimore, Maryland 21215

NORTHWOOD-APPOLD METHODIST CHURCH

CHARLENCE L. FOSSETT, RALPH E. MCCULLOH, J. MILTON ROGERS
MINISTERS

NORTHWOOD-APPOLD METHODIST CHURCH
Loch Raven Boulevard at Cold Spring Lane
Baltimore 18, Maryland

Northwood-Appold in Baltimore is an outgrowth of four congregations: Monument Street, founded in 1833; Mount Lebanon, founded in 1829; Columbia Avenue, founded in 1840; Appold, founded in 1871.

Charles W. Baer held the first services in the Northwood area in June, 1941. Dr. William H. Best and Dr. J. Franklin Bryan served as pastors for brief periods between June, 1941, and June, 1944. Robert H. Parker was then appointed to serve the congregation which at the time numbered five hundred; he remained until June, 1958. Under his leadership the church grew rapidly; the Sanctuary and an educational unit were erected and then enlarged to make more space. Edward H. Porter was appointed in June, 1958, serving for five years. During his pastorate, the Education Center, which had been previously planned and approved, was erected. Clarence L. Fossett and Ralph E. McCulloh, assisted by J. Milton Rogers, a retired member of the Baltimore Conference, are the present pastors. Since 1953, Katherine A. Smith has served as the Director of Christian Education; and Philip Bunker, since 1962, has been the Organist and Choirmaster.

For a number of years, Drs. Sherwood and Marion Hall of Madar Sanatorium, India, received generous support from Northwood-Appold; since their retirement, this support has been given to Dr. and Mrs. Paul Warner on Okinawa.

Northwood-Appold's property is valued at well over one million dollars and has a membership of more than two thousand. It is served by a staff, including day school nursery teachers, of fourteen dedicated people.

DUNDALK METHODIST CHURCH

EVERETT G. MILLER, MINISTER

DUNDALK METHODIST CHURCH
6903 Mornington Road
Baltimore, Maryland 21222

Dundalk Methodist Church is situated in a growing and dynamic community. The congregation began with a membership of 119 and has grown to 1350.

The church began in 1930 with two portable school buildings erected by the men of the congregation.

Since 1931, when the first building fund was started for the original church building, a new sanctuary with a seating capacity of 482 and an educational building have been completed. These have a total value of $750,000.

The church, church school and parsonage are located on a triangular lot bordered by Mornington, Dunmore and Dunran Roads. The Reverend Everett G. Miller, Sr., is the pastor.

OVERLEA METHODIST CHURCH

RALPH BARRETT, MINISTER

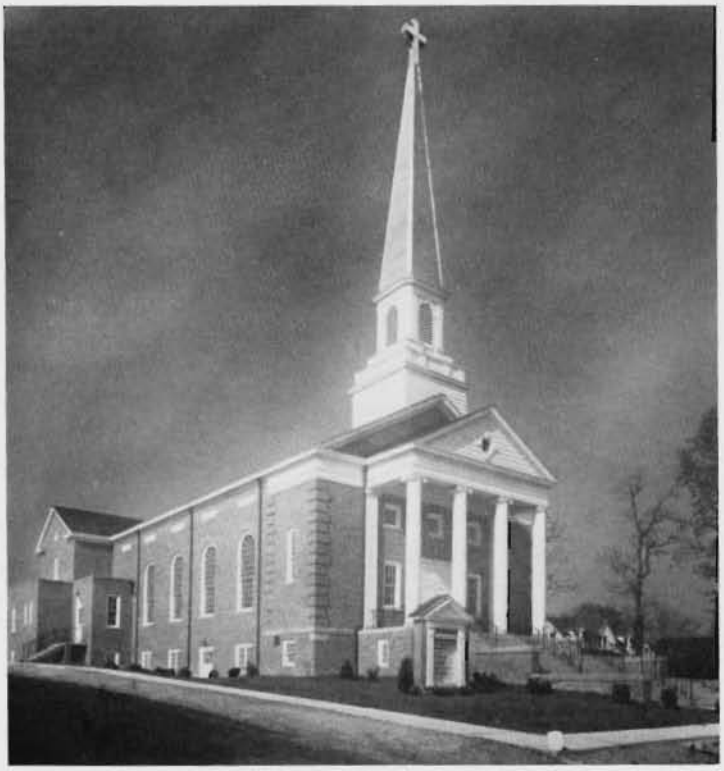
During the year 1909, when Overlea was being developed, the Reverend Edwin P. Fellenbaum, Pastor of Gatch Methodist Episcopal Church, with some of the Christians of the new community, saw the need for a church.

On October 3, 1909, a group of sixteen met at the Everett home with Mr. Fellenbaum, organizing a Sunday School. The school was formally organized January 2, 1910. Overlea Methodist Episcopal Church was organized January 20, 1910, and incorporated May 13, 1910.

The cornerstone of the new church building was laid March 12, 1911. It was consecrated on June 4, 1911, by Bishop Earl Cranston. On May 10, 1940, the merger in Methodism brought the new name Overlea Methodist Church. Located at the corner of Maple Avenue and Cedar Street (now Northern Parkway and Cedonia Avenue) the church grew.

At the first quarterly conference, July 20, 1946, a building committee was elected to plan for a new and larger building. The Everett property at Overlea and Cedonia Avenues became available; and the purchase was made April 24, 1949. On July 24, 1949 was the groundbreaking service; and the cornerstone was laid October 19, 1949. It was ready for services on March 12, 1950; the church was consecrated on March twenty-sixth by Bishop Charles Wesley Flint. A church school addition was built and consecrated in 1954. The present parsonage was built and consecrated in 1959. A new sanctuary organ was installed and dedicated in 1964, along with the sanctuary redecoration.

Standing in the city of Baltimore's Northeastern corner, the church serves city and county residents, home and world parish, man and God.



OVERLEA METHODIST CHURCH
Overlea and Cedonia Avenues
Baltimore, Md. 21206

FIRST METHODIST CHURCH

HAROLD B. WRIGHT, MINISTER

The earliest reference to Methodism as an organization in Frostburg is September 27, 1832. At that time a lot was purchased for the building of a church. The first church, built in 1835, was a small stone structure. The church was first attached to the old Allegany Circuit which extended from Hancock on the east to Firm Rock, west of Bloomington on the west. In 1842, out of the western end of the Allegany Circuit the Frostburg Circuit was created.

In 1855, the old stone church was replaced by a larger frame building which served the purposes of the congregation until the erection of the present church in 1870. Frostburg was severed from the Circuit in 1861 and became a Station.

Through the years many improvements and additions have been made to the church. In 1892, the present parsonage was built; in 1907, stained glass windows and a pipe organ were installed in the sanctuary; in 1925, the interior was redecorated, and stained glass windows were placed in the Sunday School room; in 1954, an Educational Building was completed; in 1965, renovations were done in the Sunday School rooms, a Sacristy installed and a Chapel constructed; in 1966, a new pipe organ was installed.

In 1870, the Grace Methodist Episcopal Church, South was organized in Frostburg and served with a glorious history for 69 years. In September, 1939, First Church and Grace Church merged to become one of the early local mergers in the united Methodist Church.

From its early beginnings the church has served its Lord and community well, growing to its present membership of 850. Through the years there have been sixteen to go out from the Church into the ministry and one into the mission service.

FIRST METHODIST CHURCH
Frostburg, Md.

EMMARTS METHODIST CHURCH

BUDDY R. PIPES, MINISTER

Emmarts Methodist Church was constructed in 1855 on land donated by Suzanna and Caleb Emmart. The bell installed in 1904 still calls the people to worship. In 1940, the carriage shed was remodeled for additional church school space. In 1955, a new fellowship building and church school classrooms were constructed. Emmarts Candy Makers began working in the same year under the supervision of Frank Henry.

In 1961, a parsonage was purchased. In 1962, Emmarts became a separate charge. In 1964, the church school mortgage was burned. The one-hundred-tenth anniversary was celebrated in 1965.

EMMARTS METHODIST CHURCH
Dogwood and Rolling Roads
Baltimore, Maryland

MARVIN MEMORIAL METHODIST CHURCH
Colesville Road and University Boulevard
Silver Spring, Maryland

MARVIN MEMORIAL METHODIST CHURCH

WM. KENNETH LYONS, ANDREW K. MEEDER,
CLARENCE L. DAWSON
MINISTERS

In June 1872, Marvin Memorial was founded and was then called Wesley Chapel Methodist Episcopal Church, South. The building was originally a white frame chapel and was a community inter-faith effort. The land was donated by non-Methodists, who hauled logs by horse and chains.

In 1942, Southwest Washington redevelopment razed Marvin Memorial Episcopal Church, South. Wesley Chapel received some of its assets including a pipe organ and pulpit furniture. The name of Wesley Chapel was changed to Marvin Memorial.

In November, 1947, the brick sanctuary was completed. In October 1952, the brick educational wing was added. The original chapel was razed.

The building of another educational wing and enlarging the sanctuary begins in 1966.

NORTH AVENUE METHODIST CHURCH

LEONARD B. RANSON, JR., MINISTER

NORTH AVENUE METHODIST CHURCH
North Avenue and Caroline Street
Baltimore, Maryland 21213

In May, 1888, a frame chapel was erected on the southwest corner of North Avenue and Caroline Street. A Sunday School was started, sponsored by the Madison Square Centenary Methodist Episcopal Church.

In December, 1893, Mr. and Mrs. Joshua Regester gave the land on which the present church proper was built. The new church was dedicated in 1896.

In 1920, an extensive building program resulted in the construction of the fellowship hall, stage, kitchen, church parlor, offices, kindergarten, nursery, and library. To complete this program additional land was purchased. The dedication was held on February 25, 1923.

In 1934, the Pipe organ was rebuilt. At the same time an amplification system and individual pew hearing aids were installed. Later the steeple of the church was replaced by the present tower.

In 1935, the wooden floor in the Fellowship Hall was replaced by asphalt tile.

In 1937, the individual communion service was instituted and robes were used for the first time by the Minister and Choir.

In 1938, the fiftieth anniversary was celebrated. Other anniversaries were commemorated in 1948, 1953, 1958, and 1963.

In 1948, the parsonage on Lakeside Avenue was purchased.

In 1949, the memorial windows in the sanctuary were dedicated. New furniture was purchased for the church school children's rooms and the Fellowship Hall. The church parlor was completely refurnished and redecorated.

When circumstances forced their closing, the following churches united with North Avenue: Jefferson Street, Church of the Redeemer, Madison Square, Harford Avenue, and Grace-Clifton Park.

We have had nine members to go into full-time Christian service. At present, three of our fine young people are preparing to enter full-time Chiristian service.

UNION MEMORIAL METHODIST CHURCH

N. B. CARRINGTON, MINISTER

The congregation which worships in the magnificent building pictured, has come a long way from a humble beginning as a Mission Church on Whatcoat Street, founded by the late Reverend C. G. Keys, Pastor of the Metropolitan M. E. Church in 1889.

Brother Keys sent local preachers to supply the work until 1900 when the Washington Conference admitted the congregation as a station and sent Reverend W. C. Thompson as pastor.

The congregation moved to the building on Pine and Franklin Streets formerly owned by the Chatsworth M. E. Church.

In 1950, under the leadership of the late Reverend S. W. Fields, Pastor, and Reverend Kelly Jackson, District Superintendent, the Congregation moved to North and Madison Avenues, in the former Babcock Memorial Presbyterian Church. Bishop A. P. Shaw assisted this movement through the Bishops' Guild. The name was changed from Whatcoat to Union Memorial.

In 1953, the Harlem Park Methodist Church decided to relocate on Johnnycake Road. Their building was offered for sale at $210,000.

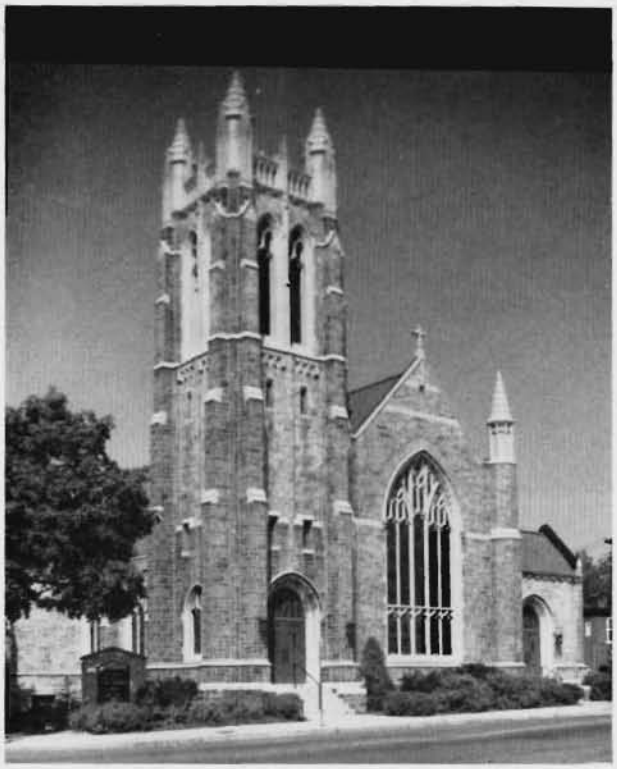
Bishop E. A. Love of the Washington Conference appointed the Reverend N. B. Carrington to the Union Memorial Church and assisted in securing help from the Washington and Baltimore Conferences and the Board of Missions to purchase the property.

The Madison Avenue building was sold to the Union Temple Baptist Church. On October 18, 1953, the congregation of Union Memorial moved into its present structure.

The membership increased rapidly adding more than 600 new members in less than three years.

A parsonage was purchased for $15,000 and in eight years the total indebtedness of church and parsonage was paid.

The building affords all kinds of community and recreational facilities, houses the interdenominational nursery school and operates an observation school for pre-school children and mothers.



UNION MEMORIAL METHODIST CHURCH
Harlem and Warwick Avenues
Baltimore, Md.

HAMLINE METHODIST CHURCH

PHILIP J. DIXON, MINISTER

Present day visitors to Washington traveling along 16th Street are often impressed by the many beautiful churches on this "Avenue of Churches," but none of them is more majestic than the ivy-covered Gothic cathedral at 16th and Allison Streets, N. W., designed by the architectural firm of Charles A. Bolton & Sons, Philadelphia.

In the program notes on the back of a recent record entitled "Hallelujah!" the theme for opening the Centennial Celebration of Hamline Methodist Church marking a century of "serving Christ in the Nation's Capital", the story is told about this church. "Hamline Methodist Episcopal Church was born out of the heat of the Civil War one July day in Washington. Named after one of the leading Northern voices of the Civil War, Bishop Leonidas Lent Hamline, the church was born when a dissident group of members of the McKendree Methodist Episcopal Church, Washington, met for a quarterly conference. In a dramatic move they withdrew to Union League Hall, 432 9th Street, N.W. to organize a congregation according to Northern sentiments. The new group named their society 'The Ninth Street Methodist Episcopal Church.' It was changed almost immediately to 'The Golden Rule Sanctuary,' but it was changed again that same year to the name which it bears today. . .

HAMLINE METHODIST CHURCH
Sixteenth at Allison St. N. W.
Washington, D. C.

Ground was broken for the present structure by President Calvin Coolidge, July 28, 1924. Later that same year the cornerstone was laid by Bishop William Fraser McDowell. Thirty-one pastors have served Hamline from its first pastor, John R. Effinger, to the present pastor, Philip J. Dixon, including the pastors of Iowa Avenue Methodist Episcopal Church, which united with Hamline in 1924 when the present sanctuary was built."

New site for future Jones Memorial Methodist Church
4600 G St. S. E.
Washington, D.C.

JONES MEMORIAL METHODIST CHURCH

STANFORD J. HARRIS, MINISTER

In 1861, residents of the Benning area began worship services soon transferred by the local preacher, Brother Noah Jones, to his house. Jones Chapel was built on a Benning Road site donated by John Payne. Fire destroyed it in 1873 but the courageous people soon rebuilt. Under the leadership of Dr. I. L. Thomas, a new church was built in 1887. At 44th and Benning N.E. an $18,000 church was completed on a new site in 1923 and used for 41 years. In 1959, under Rev. Stanford J. Harris, a new site was selected at 4600 G St. SE for a $250,000 building.

THE BALTIMORE CONFERENCE INSTITUTIONS

F. Reid Isaac

The avowed objective of Methodism has always been the spread of Scriptural Holiness. The distinct emphasis has been an experience of Jesus Christ to change and renew life, giving power to witness to others. Ways of witnessing were, and still are, preaching, teaching, and serving. Education and Social Service continue to be a part of the Church's activity and mission. Cokesbury, the first Methodist college in America, was born within the boundary of the Baltimore Conference. Beginning with Wesley, Methodists have ministered to the sick and cared for the distressed.

Therefore, we here present a brief description of our Institutions of learning and service.

MORGAN CHRISTIAN CENTER

Baltimore, Maryland

The Morgan Christian Center is the continuation of the ideals, dreams, and visions of the Founders of the Centenary Biblical Institute. Bishop Levi Scott of the Methodist Episcopal Church called four other men—Thomas Kelso, William Harden, William Daniel and William B. Hill—to a meeting on Christmas Eve in 1866 and started the Centenary Biblical Institute. The Institute was chartered on November 27, 1867. In 1890 the name was changed to Morgan College in honor of a great benefactor, Dr. Lyttleton F. Morgan. It was in 1918 that the college moved to its present site. In November, 1939, the Trustees transferred the ownership of the College to the State of Maryland. In order to make adequate provisions for the spiritual development of the students, the Trustees purchased twelve acres of land adjoining the campus and built the Morgan Christian Center.

The Christian Center seeks to coordinate, influence, and encourage the activities of all individuals and groups seeking to make Christian convictions effective in their personal and social relations in all aspects of college life.

Morgan Christian Center

Morgan State College, conscious of itself as the continuation of the Morgan College tradition, has always recognized in the Christian Center not only the symbol of its heritage, but also the agency by and through which it is able to help students and staff achieve some of those intangible objectives which are vital to the well-rounded personality.

WESTERN MARYLAND COLLEGE

Westminster, Maryland

Western Maryland College is an independent liberal arts college established in 1867. It was the first co-educational college south of the Mason-Dixon Line. Chartered in 1868 by the former Methodist Protestant Church, Western Maryland is now a church-related college of The Methodist Church.

Fayette R. Buell, operator of a Westminster private school, had an idea for a college in Westminster and worked toward this goal until construction started on the first building in 1866. The Rev. J. T. Ward, who was associated with Mr. Buell during the early stages of planning, became president and went on to see the College through its first 19 years.

Thomas Hamilton Lewis was named second president of Western Maryland at the retirement of Dr. Ward. He helped the College achieve financial stability and intellectual vigor. Under the presidency of Albert Norman Ward, the physical plant of the College grew considerably. During the depression and World War II, Western Maryland's president was Fred G. Holloway. The fifth president, and present incumbent, is Lowell S. Ensor. He is readying the College for its second century as an educational institution.

Western Maryland is accredited by the Middle States Association of Colleges and Secondary Schools and the University Senate of The Methodist Church. It has membership in the National Association of Schools of Music and is on the approved list of the Amercan Asso-

WESTERN MARYLAND COLLEGE
Westminster, Maryland

ciation of University Women. The B.A., B.S., and M.Ed. degrees are offered.

The College is located on a 130 acre campus overlooking Westminster. From the original campus of six acres and one building Western Maryland has grown through acquisition of surrounding farm lands and other properties. Facilities are now valued at $9,500,000. In addition to classroom buildings and dormitories, these include an auditorium, gymnasium, two chapels, a library, a student center, tennis courts and a nine-hole golf course.

The College currently is expanding facilities for a proposed student body of 1,000 undergraduates by the centennial year, 1967–68. Enrollment, which has been increasing gradually, in 1966 approaches 850 undergraduate students. During the recent Centennial Expansion Campaign money was raised for capital improvements to the campus. New facilities are to include a wing on the science building, two new dormitories, a new dining hall and renovation of the old one into classrooms, and a swimming pool.

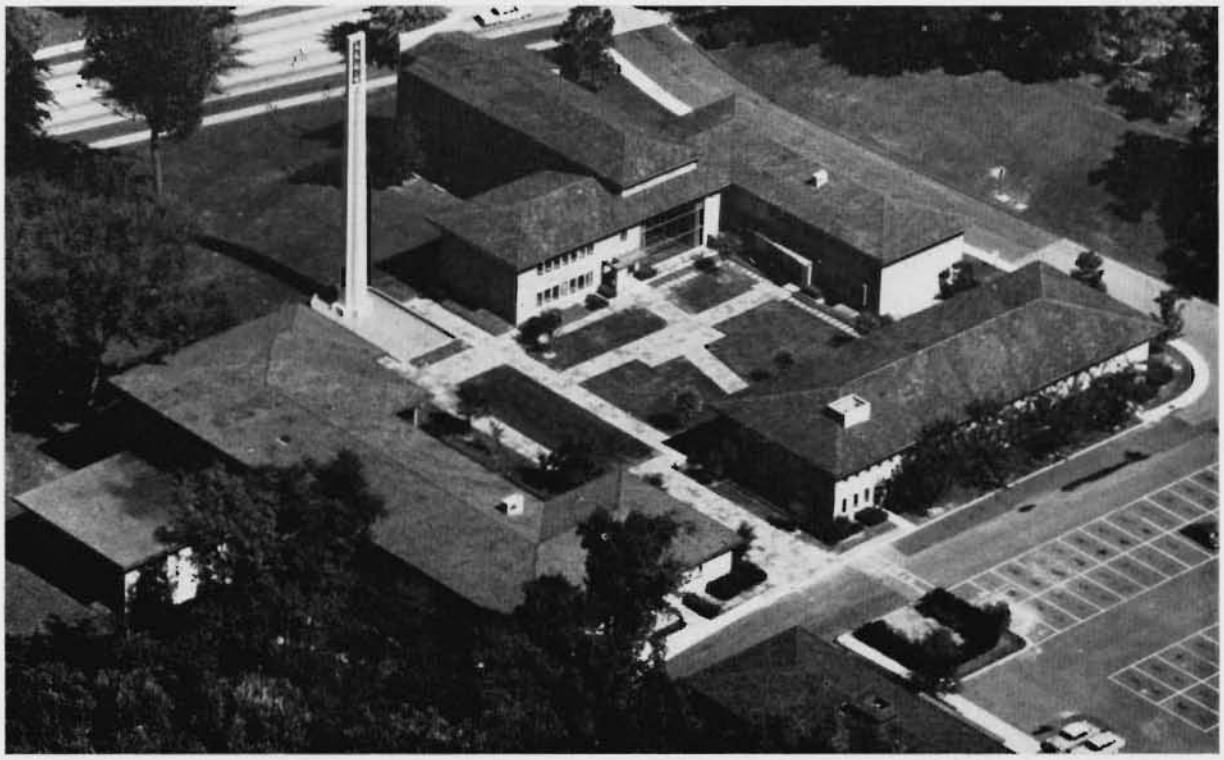
Western Maryland College offers a curriculum encompassing the full scope of the liberal arts. Graduates are prominent in the fields of medicine, law, the ministry, and secondary education in addition to the practice of business. The College program is planned to equip these graduates with qualities of leadership and responsibility.

WESLEY THEOLOGICAL SEMINARY

Wesley Theological Seminary was organized in 1881 by the Maryland Annual Conference of the Methodist Protestant Church as Westminster Theological Seminary, Westminster, Maryland on the campus of Western Maryland College.

In April, 1897, Dr. Hugh Latimer Elderdice was elected to the presidency and for thirty-five years gave exceptional leadership. From his retirement in 1932 and to 1955 the presidents of the Seminary were: Dr. Fred G. Holloway, 1932–35; Dr. Charles E. Forlines, 1936–43; and Dr. Lester A. Welliver, 1943–55. During these years the seminary showed a healthy and continued growth.

Because expansion at Westminster was impossible, in 1955 under the leadership of Bishop G. Bromley Oxnam and the newly elected seventh president, Dr. Norman L. Trott, plans were developed for relocation on the present Washington Campus, adjacent to The American University. The gift of the land by the university and a $1,500,000 matching grant from the Kresge Foundation



WESLEY THEOLOGICAL SEMINARY
4400 Massachusetts Ave., Washington 16, D.C.

gave substance and security to the projected move. In the spring of 1957, ground was broken for the first building.

Since the name Westminster was tied to a location, the Seminary's name was changed to Wesley Theological Seminary, the first school of theology in America to so honor the founders of Methodism.

Libraries and museums that are among the world's finest are near at hand. Many of the great religious leaders of our day visit and lecture on the campus.

The Wesley campus is designed for 350 students. The Administration building, a chapel, and a four-story dormitory were completed in 1958. A library was completed in 1959, and the major classroom building and a refectory were opened in 1960.

Future development, through a "Decade of Destiny" program, calls for an apartment-residence hall; expanded library holdings; extended graduate programs; in-service training for ministers; student counselling services; programs in Ecumenics, Evangelism, and Pastoral Care.

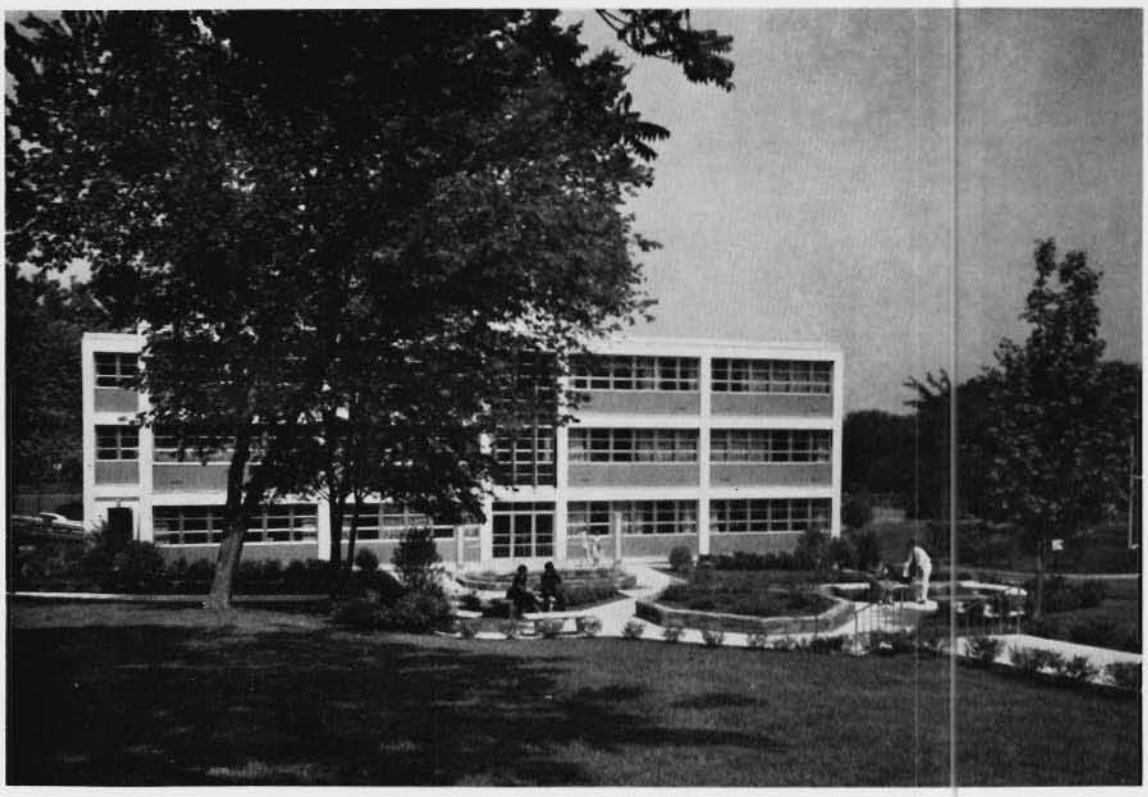
Wesley Theological Seminary seeks to provide a broad based, graduate level, seminary education of high quality but of modest cost to the student.

The role of Wesley is to train, in increasing numbers, ministers who can offer the kind of spiritual leadership needed to adequately interpret man's meaning and destiny under God. Wesley seeks to develop in its students the spiritual maturity, academic fitness, sense of devotion and personal integrity that will be needed in this, the most challenging and demanding work a man of our time can undertake.

THE AMERICAN UNIVERSITY

The American University was conceived and founded by Methodists seeking a partnership of knowledge and religion.

Founder John Fletcher Hurst determined to claim for his Church the intellectual leadership which had marked her spiritual leadership. Bishop Hurst chose the Nation's Capital as the setting for a new institution devoted specifically to graduate study and personally selected the 75-acre tract. His friend, Franklin Hamilton, later University Chancellor, perfected the plans unanimously approved by the Board of Education, The College Presidents' Association and the University Senate. The Chancellor's brother, Bishop John William Hamilton, contributed the first dollar to found The American University, incorporated by Act of Congress in 1893, with



Francis Asbury Administration Building
American University, Washington, D. C.

the provision that three-fifths of its Board of Trustees must be Methodists.

In 1914, President Woodrow Wilson participated in the University's dedication, proclaiming: "So we are here setting up on this hill as upon a high pedestal once more the compass of human life with its great needle pointing steadily at the lodestar of the human spirit." The lodestar and compass are official symbols of the University.

In 1925, the need for undergraduate education was recognized with the establishment of the College of Liberal Arts. The American University subsequently added other schools to the Graduate School and the College (now the College of Arts and Sciences) as burgeoning academic needs arose. They include: Washington College of Law (1949), School of Business Administration (1955), School of Government and Public Administration (1957), School of International Service (1958), and the Lucy Webb Hayes School of Nursing and the College of Continuing Education (1965).

In 1956, The American University deeded ten acres of its campus to Wesley Theological Seminary, which moved from Westminster, Maryland, establishing the first Protestant Seminary in the Nation's Capital and the first to carry the name of the Wesleys.

The University has realized phenomenal growth under the dynamic and determined leadership of a namesake of its founding Bishop, President Hurst R. Anderson, who was inaugurated in 1952. President Anderson and the Board of Trustees have guided the University to a position of strength from which it could rid itself of operating deficit, revise its organizational structure, enlarge academic programs in all areas, raise its endowment, erect new buildings, renovate existing facilities, and landscape the entire campus property.

For several years a special faculty committee has been making plans for the future of the University appropriate to its distinguished position in Washington. A year ago the President of the University drew up a fifty-page statement detailing some of the guidelines for the development program of the University. It involves additional physical facilities, to be sure. More important than these, however, is the hope that graduate and undergraduate programs of distinction will emerge to become the capstone of American Methodist interests in higher education.

THE N. M. CARROLL HOME

BALTIMORE, MARYLAND

The N. M. Carroll Home for the older people of the Methodist Church is the second oldest Home in the United States, founded by the late N. M. Carroll in 1870. It is located at 822 N. Carrolton Avenue, Baltimore, Maryland, in front of Lafayette Square. Capacity 40, it is now caring for 30 residents. This is the Church's arm of compassion to aged men and women. Before the recent merger with the Baltimore Conference, this was the only Home in the Washington Conference. The Home is a member of The Board of Hospitals and Homes of the Methodist Church.

THE WESLEY HOME

BALTIMORE, MARYLAND

This Home was organized in 1867, using the parsonage of the Light Street Methodist Episcopal Church. The next location was on the corner of Franklin Street and Fulton Avenue. On November 15, 1931, the present Home was dedicated on a fifteen acre lot at 2211 W. Rogers Avenue, Baltimore, Maryland. In 1955, the Groscup Memorial Infirmary and the Eva North Memorial were dedicated. On June 17, 1962, two additional modern wings were dedicated. The Board of Trustees and the Woman's Board of Managers are entirely responsible for the operation of the Home and for raising funds necessary to maintain its financial security.

THE BUSINESS GIRLS LODGE

BALTIMORE, MARYLAND

In 1918, attention was focused upon the urgent need in Baltimore for "a home away from home" for girls moving into the city. Under the aegis of the Woman's Home Missionary Society of the Methodist Episcopal Church, the WO-HO-MIS Lodge was founded. Some years later the Methodist Protestant Church established a similar facility. In 1956, these two homes united and became "The Business Girls Lodge of the Methodist Church, Inc.", located at 607 Park Avenue. The purpose remains, as always, to provide, at a minimum rate, a good Christian Home for the girls who come to Baltimore to work or to study.

THE MARYLAND GENERAL HOSPITAL

BALTIMORE, MARYLAND

The Maryland General Hospital began in 1883 on Linden Avenue, North of Madison Street.

In 1911, The Baltimore Medical College, including the College of Dentistry, was consolidated with the University of Maryland. This left portions of two buildings tenantless. Three Methodist groups federated their purses and courage in purchasing and operating a Hospital.

In 1921, a modern nurses' home was constructed.

The first phase of a building program was entered in July, 1954. A seven-story building was erected and dedicated in December, 1956. The second phase of this program was completed in November, 1962.

The Hospital has recently merged with the Baltimore Eye, Ear and Throat Hospital. Plans are being made for another modern seven-story building.

THE BOARD OF CHILD CARE

Methodism's child care program, in the Baltimore Conference, began in 1873 when Thomas Kelso established and endowed the Kelso Home. In 1912, Swartzell Methodist Home for Children was opened through the gift of George Swartzell. In 1923, the Strawbridge Home for Boys was begun when a 318 acre farm was presented to the Baltimore Conference by George W. and Ella E. Albaugh. Thus the way was paved for the present broad program of the "Board of Child Care of the Baltimore Annual Conference of The Methodist Church, Incorporated."

THE BOARD OF CHILD CARE
3300 Gaither Road
Baltimore, Maryland

The Board of Child Care was created by the Baltimore Conference in 1943 as it was realized that an organization was needed to coordinate all of the existing services for children within the Conferences. At this point new services were added to provide foster care, planning for unwed mothers, adoption, and casework for the Homes. The Board was authorized to make a drive for funds at Christmas time.

The initial efforts of the Board of Child Care having proved successful, an administrative merger was agreed upon in 1953, whereby the Kelso and Strawbridge Trustees delegated administration to the Board of Child Care, retaining control of endowment and property, under a Board of Five Trustees each. Swartzell elected to withdraw and continue its program independently.

At the end of five years, a physical merger was proposed and achieved by the fall of 1960. Eighteen acres were purchased at Rockdale, in Baltimore County, and the new plant of five cottages for children, an office building, multipurpose building and superintendent's cottage was officially dedicated October 1, 1960, by Bishop John Wesley Lord. A few months prior to this, Swartzell Home closed its doors, gave the sum of $120,000 to the Board of Child Care to perpetuate the names of George W. F. Swartzell and Mrs. B. T. Hynson in two cottages. All remaining children at the Swartzell Home were sent to the Board of Child Care. Thus, the total child care program of the Baltimore and Peninsula Conferences was centralized.

The Board operates a four-fold program for children:

a) Residential care for teen-age boys and girls from homes broken by mental illness, alcoholism or other disorder. The atmosphere of the Home is that of a Christian family. Houseparents, as well as other staff members, must be individuals who embrace the Christian faith and who have been successful in their personal family relationships. The children are housed in family units with a married couple who serve as parent substitutes. Children participate in the surrounding community, in such things as Boy Scouts, local church programs, and public school activities.

b) Adoptions. "You have made our house a home," wrote one young Methodist couple who had received an infant for adoption. This work of our church provides a select, permanent adoptive home for the child; and a child for an otherwise childless couple.

c) The unwed mother who chooses to release her infant for adoption, may receive counselling, renewed self respect, and a new outlook for the future.

d) Foster home care is best suited for some children. For them the Board recruits individual families who are willing to receive another child into their home.

The work of the Board of Child Care is an expression of love by the Church for the child.

SIBLEY MEMORIAL HOSPITAL

Lucy Webb Hayes Nursing School

Sibley Hospital was cradled in the ministry of dedicated deaconesses to the sick in Washington, D.C. They soon became aware of their need of nursing training. Out of this need, Lucy Webb Hayes Nursing School was born in 1882, named in the honor of the wife of the President of the United States.

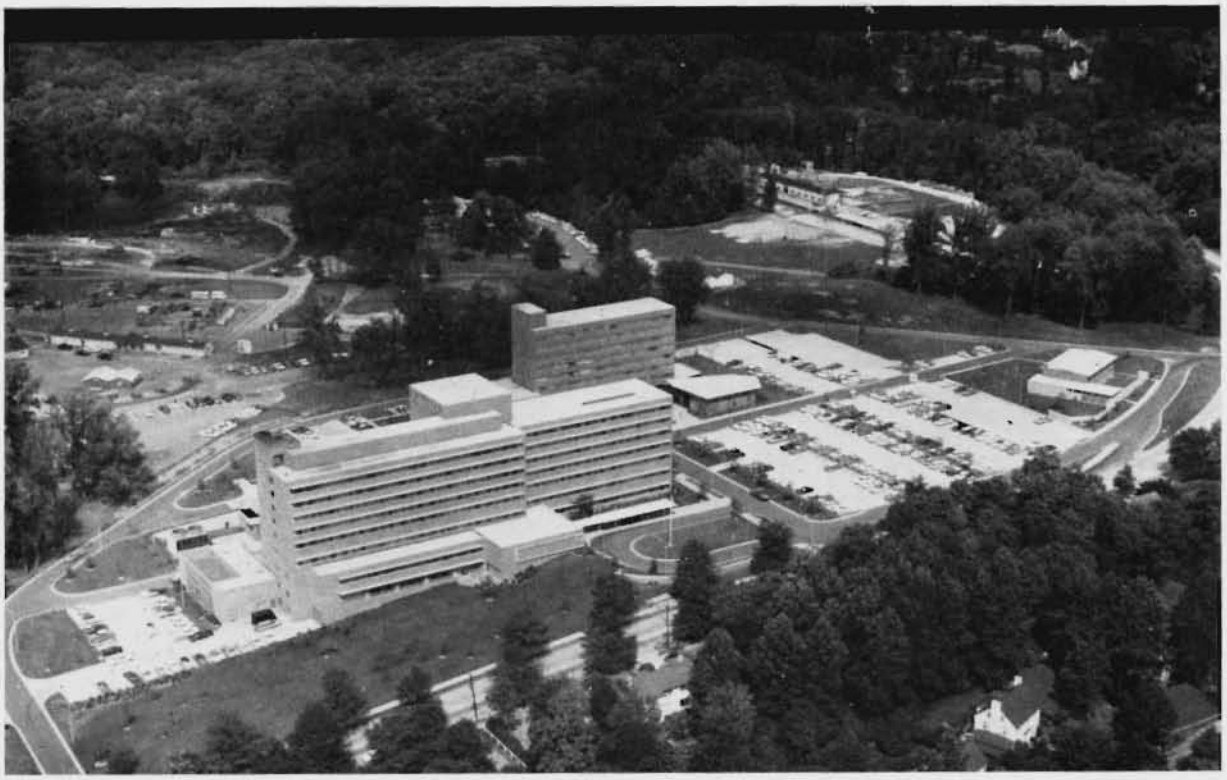
In 1909, student nurses were admitted for the first time distinctly in the nursing school, now properly recognized by District of Columbia's Nursing Board. In 1933, deaconess training was combined with the national School in Kansas City, Missouri. Then Lucy Webb Hayes concentrated on the training of nurses.

The hospital had its beginning in 1891. Mr. William J. Sibley, observing the work the young deaconesses were doing under great difficulties, decided to build a hospital in memory of his wife, Dorothy Sibley. His donation and additional money from Mr. Ephriam Nash enabled the construction of the hospital. It accommodated twenty patients. In 1901, the hospital annexed Mr. Nash's house, increasing the capacity to fifty beds. In 1913, after a campaign, Robinson Hall was dedicated. In 1925, the original hospital was razed and a T-shape annex added to Robinson Hall. In 1930, two floors were added to Robinson Hall. The following years brought growth and many improvements. New and modern equipment was added so that Sibley Hospital could always offer the best in surgical, medical, and nursing care.

There have been eight presidents of Sibley Memorial Hospital. These men have built into its history and into the lives of its students precepts and practices of truth, honesty, and high ideals of purpose and service.

In 1966, we are moving forward with our new hospital with 350 beds, 86 cribs, and 75 bassinetts, representing an investment of about $9,000,000.

With Dr. John Orem directing our hospital and with the Collegiate School of Nursing making it possible for our girls, as well as those from many other countries, to obtain a college degree, thereby qualifying them for the best opportunities in their profession, we are well on our way to even greater things and more outstanding accomplishments.



SIBLEY MEMORIAL HOSPITAL
Lucy Webb Hayes Nursing School
5255 Loughboro Road
Washington, D.C.

METHODIST HOME OF THE DISTRICT OF COLUMBIA
Connecticut Avenue and Ellicott Street N. W.
Washington, D.C.

METHODIST HOME OF THE DISTRICT OF COLUMBIA

The Methodist Home for the District of Columbia was organized by the Methodist Alliance (now known as the Methodist Union) and a Committee of women from the Methodist Churches of the Washington District, Baltimore Conference, on January 17, 1889.

Nine Trustees were elected, a constitution adopted, and a Board of Managers formed, consisting of representative women from the Methodist Churches.

"The object of this corporation is to provide for the aged members of the Methodist Church within the Washington East and West Districts of the Baltimore Conference, a comfortable residence, together with medical and other necessary assistance."

The original Home, located at 12th and N streets, N.E., was purchased by the Methodist Alliance for $9,000. Twelve years later, the fine old residence at 6th and M Streets, N.W. was bought for $20,500. Two adjoining residences were acquired for $25,700, including improvements.

In 1921, at the suggestion of the late John C. Letts, a friend and benefactor of the Home, the Trustees purchased several acres of ground at Connecticut Avenue and Ellicott Street for $75,000. Five years later, the main building of the present Home was erected on this site, and was formally dedicated on November 28, 1926. Built at a cost of $255,000, it is located in one of the most desirable sections of the City.

Ten Presidents have served the Board: Mrs. J. McKendree Reilly, Mrs. D. B. Street, Mrs. May B. Behrens, Mrs. Fred S. Cawson, Mrs. Harry Hoskinson, Mrs. Dudley F. Holtman, Mrs. John S. Bixler, Mrs. Charles O. Pond, Mrs. Reuben F. Leatherwood, Mrs. George W. Bicking, Mrs. William J. Cheyney.

On February 4, 1960, at the annual meeting of the Board of Managers, Mr. Raymond Briggs, President of the Board of Trustees, presented an announcement of a contract for the erection of a new wing to the present building.

The first guest was admitted to the new wing, July 1, 1961. By December, 1963, all the rooms of this addition were occupied.

During the first seventy-five years, 445 members have enjoyed their golden years in the Home.

In retrospect, the growth and development of this Christian venture has been most notable. The loyal support of the women of the Board and the contributions of the many steadfast friends have made possible this peaceful Christian retreat where a few of God's aged servants could enjoy the comforts of Home.

THE ASBURY METHODIST HOME

The home for the aged and orphans of the Baltimore Conference Methodist Episcopal Church South opened in Gaithersburg, Maryland, on April 15, 1926. Five people entered the first day. The family soon grew to 70, the capacity of the newly constructed building on the 125 acre estate, Rolling Acres. In 1928, a new wing, Epworth Hall, was built by the young people of the Baltimore Conference. This hall provided bedrooms for eleven, a chapel, library, drawing room, social hall and sunparlor.

In 1940, in keeping with the spirit of Methodist

Union, the charter was amended, changing the name to The Methodist Home, Inc.

In 1945, the Baltimore Conference merged the Gaithersburg Home with two other Methodist Homes located in Westminster: the Cassell Home, a former Methodist Episcopal Home that opened December 10, 1926, and the Methodist Protestant Home for the Aged which opened on July 15, 1896. The new home was named The Asbury Methodist Home for the Aged, Inc. The merger of these three homes, accomplished in a diplomatic way, was one of the fine results of Methodist Union.

In 1948, a new wing, Cassell Hall, was built. The Homes in Westminster were closed, during 1948 and 1949; the families moved to Gaithersburg. The Young Memorial building, the gift of the late Miss Carrie M. Young of Washington, was completed in 1953, increasing the capacity of the Home to 140. Another wing, Westminster Hall, and the enlargement of the Guild Hall dining room, were finished in 1955, which enables the Home to care for 175 people.

Residents of the Asbury Home enjoy a life of security, without the usual demands of caring for a home and grounds, or the feeling of being a burden to others who may not have room for them. There are now over sixty different activities at the Home, and the list is constantly growing as new talents and interests are found among the guests. Asbury Home has a full program of religious activities, including Church School, Woman's Society of Christian Service, Methodist Men, Woman's Christian Temperance Union, Communion services, morning devotions, Mission Study classes, vespers, and regular worship services.

Beginning with a debt of $125,000, the Home is now debt free and has developed into a multi-million dollar institution. It is recognized as one of the outstanding Homes for older people in the United States. Other Conferences throughout the country have sent delegations to Gaithersburg to study it with the hope of establishing homes in their own Conferences.

The Home is operated by a trained and dedicated staff under policies established by the Board of Trustees whose goal has always been to make Asbury Home the best of homes with an emphasis on concern for the happiness and well-being of those who dwell therein. Asbury is a Conference Home. Men and women from any church in the Conference may apply for admission. The trustees are elected by the Baltimore Annual Conference.

THE ASBURY METHODIST HOME
Gaithersburg, Maryland

TRINITY METHODIST CHURCH

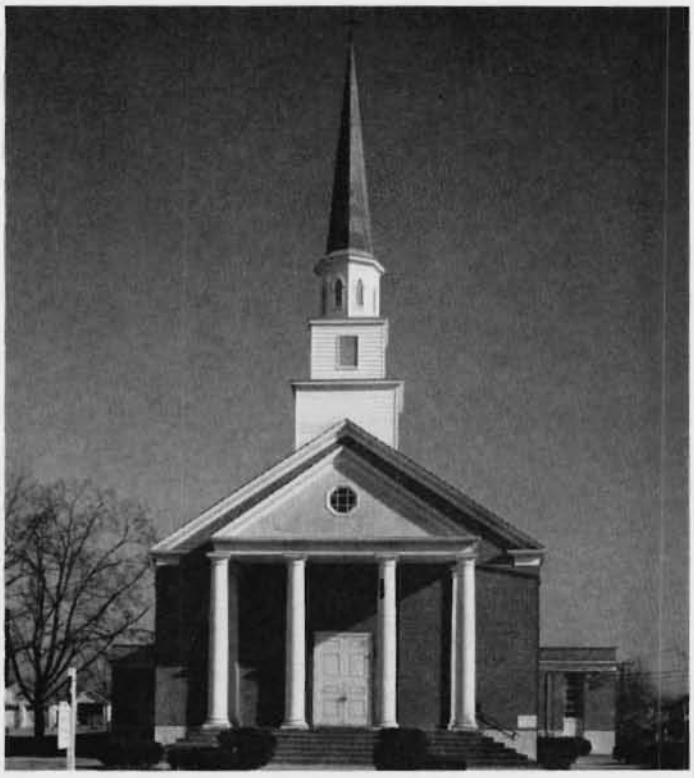
WALTER H. STONE, MINISTER

On Sunday evening, June 13, 1909, three men meeting in a store decided that Annapolis should have a Methodist Episcopal Church, South. The next Sunday evening, Reverend James Billingslea of the Severn Circuit preached in the store. These men had translated their dream into reality; Trinity was on its way.

From this store the congregation moved to a building at 207 West Street. The Quarterly Conference of the Severn Circuit on June 3, 1910, organized the Church and elected the first Trustees.

By 1914, Trinity was ready to move again, this time into their own Church, which had been built on the corner of West Street and Amos Garrett Boulevard. As the church grew the Quarterly Conference separated Trinity and Salem from the Severn Circuit. The Reverend E. A. Owens was appointed the first pastor. Ten years later, Salem merged with Trinity to form the present station.

On February 28, 1947, tragedy in the form of fire came to Trinity. The building, but not the spirit of the people, was destroyed. Two days after the fire, the Congregation voted to rebuild on a new and larger lot at the corner of West Street and Locust Avenue. For three years the congregation worshipped in the Germantown School; and on the 20th day of November, 1949, they moved into the present sanctuary. Eight years later the educational unit was built; and in 1964, the church purchased the adjoining property, so that Trinity might continue to serve tomorrow, even as it serves today.



TRINITY METHODIST CHURCH
1300 West Street
Annapolis, Maryland 21401

BROOKLYN HEIGHTS METHODIST CHURCH

ROBERT E. ZIMMERLI, MINISTER

Brooklyn Heights Methodist Church was organized November 18, 1917, in a carpenter's shop on Townsend Avenue. In 1920, a chapel was built at Doris Avenue and Ritchie Highway. In 1926, the first sanctuary was built; and in 1955, a three story educational building was completed.

As the community grows, so does Brooklyn Heights Methodist Church with a new 450 seat sanctuary and educational wing just dedicated at First Street and Townsend Avenue.

BROOKLYN HEIGHTS METHODIST CHURCH
First Street at Townsend Avenue
Baltimore, Maryland

THE COMMUNITY METHODIST CHURCH
of Riviera Beach, Maryland

THE COMMUNITY METHODIST CHURCH OF RIVIERA BEACH, MARYLAND

THOMAS T. STEWART, MINISTER

It all began when a group of worshippers gathered on the porch of Mrs. Anna Riley in 1923. In 1925, twenty-six members erected The Trinity Methodist Episcopal Church. The church was open only in the summer and remained on a circuit until 1954. Experiencing the population explosion as an aftermath of World War II, the church began to grow. The Reverend Forrest P. Reynolds served as pastor from October, 1954 through June, 1965. Under his leadership, the membership climbed from one hundred thirty to nine hundred twenty-four, with a Church School enrollment of over six hundred. The name Community Methodist Church was adopted and a new multiple-purpose building erected at the new location. The continuing growth of the church will necessitate the erection of a sanctuary and additional educational facilities.

PARKSIDE METHODIST CHURCH

WILLIAM P. KESMODEL AND HARRIS M. WATERS, MINISTERS

Parkside Methodist Church, located on the north side of Herring Run Park at the intersection of Parkside Drive and Mannasota Avenue, was born in February, 1932, when the people of Montford Avenue M.E. Church agreed to sponsor a new church with the help of the Baltimore City Missionary and Church Extension Society.

Under the leadership of Reverend G. G. Whitehurst, Pastor, and Dr. Chesteen Smith, District Superintendent, the transition from Montford Avenue to Parkside Drive was accomplished. On October 30, 1932, a white wooden chapel was dedicated; and by a gradual process the activities were transferred to Parkside. The Montford Avenue property was sold, and the financial resources were given to the new church.

During its thirty-four years of life, the Parkside Church has experienced a rapid growth of membership and program. Five major building programs were accomplished by a hard working people of moderate means. The dedication of the new buildings and the ministers serving at time of consecration were as follows:

October 30, 1932—White Wooden Chapel, Rev. G. G. Whitehurst

January 8, 1939—Gothic Stone Church with Fellowship Hall, Rev. W. W. Delaplain

January 11, 1953—Stone Building added to first unit to provide for administration, educational, and social facilities; Rev. Allan Gillis

December, 1954—New brick parsonage, Rev. Trago W. Lloyd

October 18, 1964—Modern 21 room educational building and remodelling enlargement of Church Sanctuary, Rev. Karl G. Newell and Rev. Harris M. Waters.

At the time of this publication, Parkside Church has a membership of 1380, a Church property valued at $582,650 and indebtedness of $196,000. The present minister,-Dr. William P. Kesmodel, is completing his first year. Rev. Harris M. Waters is in his fifth year as part time associate.

PARKSIDE METHODIST CHURCH
Parkside Drive and Mannasota Avenue
Baltimore, Maryland

EMORY GROVE METHODIST CHURCH

REV. JULIUS S. CARROLL, MINISTER

We pray as you celebrate this occasion that you may have an increasing and irresistable compulsion to meet the Master's challenge. Again we pray that your evidence of sincerity in executing the Lord's directive may be irrefutable, lest after you have spoken you will witness man's scorn and contempt.

Finally bear in mind that God is an inexhaustible source of power to help His church to achieve its goals and become all that He requires of it.

—Written by the Rev. Thomas G. Barrington,
Pastor, deceased January 31, 1966.

EMORY GROVE METHODIST CHURCH
Emory Grove Road and Route 124
Gaithersburg, Maryland

CENTENARY METHODIST CHURCH
Shady Side, Maryland

SHADYSIDE: CENTENARY METHODIST CHURCH

FRANK G. WANEK, MINISTER

The first historical reference to our Church comes from the early 1830's when it was mentioned as having a building known as Swamp Chapel. In 1866 a Church building, formerly known as St. James The Less Episcopal Church, was moved by barge from Owenville, Maryland and rebuilt on this present site. Swamp Chapel then became Centenary Methodist Church, honoring the first one hundred years of Methodism in America. The Church was completely remodeled in 1942. In 1962, the William M. Thomas Memorial Building was completed. The Sanctuary has been remodeled.

HOWARD PARK METHODIST CHURCH

EDWIN G. RETER AND RICHARD E. SCHWINGER, MINISTERS

On October 23, 1910, the first session of Sunday School was held in the "Engine House Hall" with a total attendance of thirty-six. On February 5, 1911, the first preaching service was held with eleven members present. The first church was dedicated on May 25, 1913. This church was destroyed by fire on October 28, 1919. A cornerstone for the second church was laid the following May 30, 1920. On November 21, 1920, the second church was dedicated under the leadership of Reverend D. B. Miller. Need was fulfilled for the building of a parsonage in the summer 1924. On December, 1929, ground was broken for new units including Fellowship Hall; and it was completed and dedicated in June, 1930. On April 20, 1941, a new chancel and choirloft were dedicated. On November 30, 1947, a burning of the Mortgage was held. Later on September 7, 1952, the Men's Bible Class, organized in 1911, erected a stone bulletin board, which was dedicated in memory of Dr. W. C. Babcock. The following September, 1953, our new educational unit was started, completed, and dedicated in September, 1954. The 50th Anniversary of the church was celebrated on October 19, 1960, along with the dedication of our Memorial Gardens. In June, 1962, a new and modern kitchen unit was completed. In 1963, sanctuary improvements were made, and a new Allen Electronic Organ was dedicated. This organ was the first of its kind installed in Baltimore. In the past fifty-five years the church has been led by eighteen faithful ministers. At present, the church is under the leadership of the Reverend Edwin G. Reter, who was appointed in 1962.

HOWARD PARK METHODIST CHURCH
5020 Gwynn Oak Avenue
Baltimore, Maryland

CHRIST METHODIST CHURCH

KENNETH P. BARNES, MINISTER

On Sunday, July 7, 1935, under the leadership of Reverend Charles E. Johnson, we worshipped for the first time at Hoffman and Eden Streets, under the name of the East Hoffman Street Methodist Episcopal Church.

Our officers and members were both loyal and faithful and through their concerted sacrificial contributions we were able to relocate in the former Appold Methodist Church, Chase and Washington Streets, Baltimore, Maryland. Today, we worship at this same location under the organizational name of Christ Methodist Church.

Our ministers across the years have been: The Reverends Charles E. Johnson, James E. Dotson, Christopher A. Scott, Frank L. Williams, Hilton A. Parker, Edgar D. Hall and Harry E. Dixon, Jr. The present minister is Kenneth P. Barnes.

CHRIST METHODIST CHURCH
Chase and Washington Streets
Baltimore, Maryland

HIGHLAND AVENUE METHODIST CHURCH
Highland Avenue at Pratt Street
Baltimore, Maryland

HIGHLAND AVENUE METHODIST CHURCH

WILLIAM T. MILLER, MINISTER

In the year 1888, a Sunday School was organized on the corner of Pratt Street and Highland Avenue. The pastor of the neighboring circuit of the Methodist Church became interested in the Sunday School. Later that year a lot was purchased on the southwest corner of Highland Avenue and Pratt Street. A chapel was built in the spring of 1889, and served until the building of the present sanctuary in 1906. The present pastor is William T. Miller.

TOWSON METHODIST CHURCH

JOHN BAYLEY JONES, CLARENCE L. ROARK, III, J. LUTHER NEFF, MINISTERS

In 1839, the citizens of Towsontown erected a building known as Epsom Chapel, to be used as a place of worship for any religious group in the community. A Methodist Society was promptly formed and the Chapel dedicated on Sunday, November 10, 1839, under Methodist Episcopal auspices. The church then became a part of the Summerfield Circuit.

Methodism grew rapidly in Baltimore County. The circuit was divided in 1854, and the Towson congregation became a part of the North Baltimore Circuit. A parsonage was built on Joppa Road in 1856, and served as the home for minister's families until 1958.

A society of the Methodist Protestant Church was formed in 1861 and met in the Odd Fellows Hall in Towson. This group later moved to the Epsom Chapel and worshipped there, until its own building was erected in 1909 at Allegheny and Bosley Avenues.

Towson Church was made a station appointment at the Annual Conference of 1869, with a membership of eighty-six persons. A new brick church building was erected at 622 York Road and was dedicated on October 26, 1871.

Two committees were formed in 1951 to consider merger of First and Second Churches, so that the Methodists of Towson might become "one people". As a result the present Towson Methodist Church was organized in May, 1952. Worship was held in both churches until Easter Day, April 18, 1954.

With the construction of the Baltimore Beltway, land became available from Goucher College and was purchased as a site for relocation of the merged congregations. In October 1957, a new Church School Building was consecrated and on May 11 1958, the new sanctuary.

TOWSON METHODIST CHURCH
Towson, Maryland

MOUNT OLIVE METHODIST CHURCH

JAMES H. TALLEY

The Mount Olive Methodist Church acquired the land which is the present site of the church from Mr. & Mrs. David Jean on March 27, 1858. On October 4, 1858, the trustees unanimously voted to name the new church Mount Olive. On October 6, 1858, the basement was dedicated and the rest of the church was completed and dedicated on May 19, 1861. The original cost was about $1300.00. Structural changes were made in March, 1889 when the building was made larger by adding thirteen feet to the front. The church became a station in 1930 with a membership of two hundred ninety-four. Three rooms were added to the rear of the church in 1938, and an educational building erected in 1950. In 1958, the church observed its 100th anniversary and began a fund-raising campaign for further expansion. The new nave, fellowship hall, offices and remodeling of the old church was completed in 1965 at the cost of $522,000. The present membership is nine hundred fifty-six.

MOUNT OLIVE METHODIST CHURCH
Randallstown, Maryland

WESTMINSTER METHODIST CHURCH
Westminster, Maryland

WESTMINSTER METHODIST CHURCH

JOHN P. BUCHHEISTER, MINISTER

As early as 1769 Methodist Circuit Riders held services in private homes in Westminster and in the old Union Meeting House. The Westminster Immanuel Methodist Protestant Church was organized in 1837 and the Centenary Methodist Episcopal Church in 1839. In May 1941 these two Churches united and are continuing to serve the picturesque College town nestled amongst the hills where Methodism was born in America. The present church was remodeled in 1962.

CATONSVILLE METHODIST CHURCH

CARLTON M. HARRIS AND KARL G. NEWELL
MINISTERS

Methodism in Catonsville began in 1855 with regular preaching by Reverend C. B. Tippett, Methodist minister in charge of Summerfield Circuit.

Catonsville Methodism has had church buildings located on three different sites. The first, a stone church called "Providence Chapel," was built in 1857 on Bloomsbury Avenue where the German Orphan Home is now located.

In 1886, the second church building was erected on the Northeast corner of Frederick and Melvin Avenues. This was a frame church and church school building with stone steps on the Frederick Avenue side taken from "Providence Chapel."

The third and present church building at 6 Melvin Avenue was built in 1923 on a lot on Melvin Avenue north of the corner church. This building was opened and dedicated on Sunday, February 8, 1925, at which time Bishop William Frazer McDowell was the guest minister. In 1961 Asbury Hall, an educational addition to the 6 Melvin Avenue church building, was erected. This brick building provided much needed additional space for the church school and youth groups.

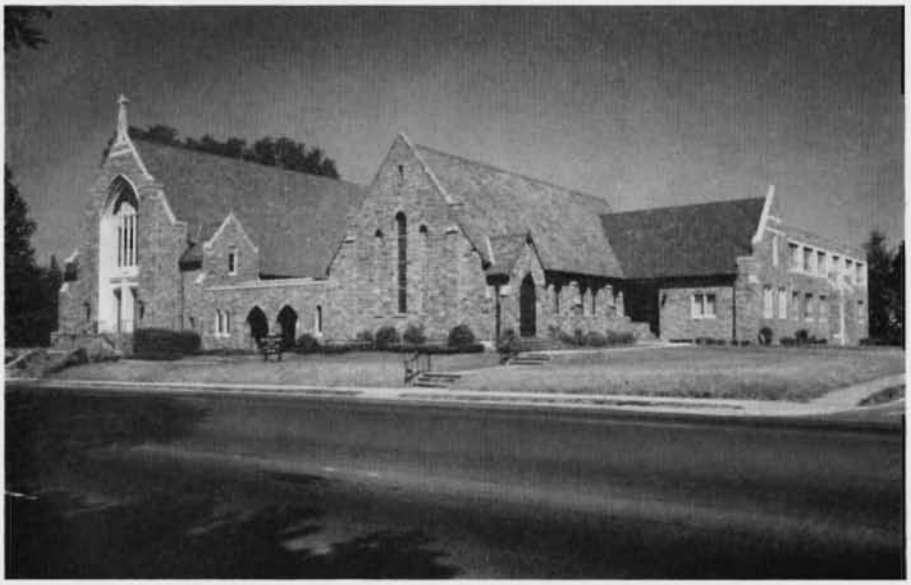
In 109 years of Methodism in Catonsville, 40 ministers have served this charge and in that time the membership has grown to about 2,000; the budget is over $100,000 per year and the church school has grown to around 900.

The Reverend Carlton M. Harris is pastor of the church with the Reverend Karl G. Newell serving as associate pastor. Mr. Ralph E. Wilbur is the church's Director of Christian Education, and Mr. James D. Blackwell is the Director of Music.

CATONSVILLE METHODIST CHURCH
Catonsville, Maryland

CHEVY CHASE METHODIST CHURCH

CLIFFORD HOMER RICHMOND AND LOWELL S. GARLAND
MINISTERS



CHEVY CHASE METHODIST CHURCH
7001 Connecticut Avenue
Chevy Chase, Maryland

The Chevy Chase Methodist Church was organized on September 19, 1912. So successful was "the little brown church" on Shepherd Street that the building was outgrown in nineteen years.

Mr. Richard Johnson, a church member, began an expansion program by planning a Gothic Church of stone. Seating about 200, it was dedicated by Bishop Edwin H. Hughes in 1935.

The following ministers helped build the congregation to the Glory of God: Lucien Clark, 1912–1920; J. Luther Neff, 1920–1924; Alpheus S. Mowbray, 1924–1926; J. Turnbull Spicknall, 1926–1932; Edward Gardiner Latch, 1932–1941; Clifford Homer Richmond, 1941–1966.

Even with two services, the stone Church became crowded. A new building program was completed in two phases. The foundation, including Phillips Hall, kitchen, etc., was consecrated in April, 1948. The present beautiful Gothic Church seating 700, designed by A. Hensel Fink, was consecrated by Dr. Asbury Smith and opened to the congregation in November, 1954. The congregation has now grown to a membership of over 2,000.

Overcrowded Church School facilities were the next problem. Again Mr. Fink designed a modern Educational Building, consecrated by Bishop John Wesley Lord, in September, 1961. The most recent achievement was the conversion of the 1935 stone church into a very lovely chapel, thus providing most adequate facilities for a greater and more effective Chevy Chase Methodist Church.

TRINITY METHODIST CHURCH

J. RAYMOND WOOD, MINISTER

Trinity Methodist Episcopal Church, South, was organized September 20, 1866, by Reverend David Sheaff, preacher-in-charge of Berkeley Circuit, with sixteen members. The first church was built on Maple Avenue and dedicated January 19, 1869. Trinity became a station church in 1869. It was about this same time that the Sunday School was organized by John Gardner. Reverend John Poisal, D.D. was appointed to serve the church in March, 1877. He served as Chaplain of the Congress during this period.

Under the leadership of Reverend J. R. Andrew (beginning in 1884) the increasing membership made it necessary to build a new church. The lot where the present church stands was purchased and the cornerstone laid for the new edifice on September 19, 1885, at a cost of $13,500.

This building was remodeled in 1916. In 1925 property was purchased on the corner of West Burke and Church Streets with the anticipation of building a new church building. This project was later abandoned and a new educational unit built to the rear of the 1885 structure.

TRINITY METHODIST CHURCH
Martinsburg, West Virginia

ST. MARY'S METHODIST CHURCH

N. M. GOOLSBY, MINISTER

ST. MARY'S METHODIST CHURCH
Croom, Maryland

In the early nineteen hundreds, Sister Jane Johnson, a lady sent by God, loved by everyone because of her Christian character and ordained by God, was given the vision of a great project and had the strength and determination to carry it through. Back in those days when the Negroes had practically no schooling, few schools and no real churches, she came forth to battle for them. She realized that the spiritual needs of all human beings must be the foundation of true success and happiness.

In 1905, the group began meeting in an old log building on the present site of the church. With the appointment of Reverend T. B. Snowden to the Nottingham and Croom Charge in 1911 and 1912, the present church was erected alongside the old log building. The members struggled with Reverend Snowden and Sister Johnson to lighten the load.

Ministers serving from 1905 to the present date are: Rev. D. L. Washington, April, 1905 to 1906; Rev. James H. Jenkins, April, 1907 to 1908; Rev. Virgil Carter, March, 1909 thru 1910; Rev. Thomas B. Snowden, March, 1911 thru 1912; Rev. A. Angold Brown, March, 1913; Rev. C. C. Nelson, March, 1914, thru 1920; Rev. E. M. Dent, March, 1921, thru 1922; Rev. J. E. Carter, March, 1923, thru 1925; Rev. P. R. Vauls, March, 1926, to January 1927; Rev. C. A. Brady, January, 1927, to March (2 months); Rev. B. P. Jordon, March, 1927; Rev. S. A. Virgil, March, 1928 (6 months); Rev. B. F. Hall, September, 1928 (3 months); Rev. A. Graham, 1929; Rev. Eugene Williams, March, 1929, to March, 1930; Rev. F. D. Myers, March, 1930 thru May, 1955 (24 years); Rev. Lawrence B. Smith, May, 1955 to 1957; Rev. N. M. Goolsby, May, 1957 to present.

THE JOHN STEWART MEMORIAL METHODIST CHURCH

IRVING A. MOYE, MINISTER

The John Stewart Memorial Methodist Church was organized in 1906 by a man of God whose name was Reverend B. J. Johnson. The church was started on the corner of 3rd and "L" Streets, S.W., in a little frame building. The church was first known as the New Bethel Methodist Episcopal Church.

The District Superintendent at that time was the late Reverend Alfred Young. The church made several moves before coming to 308 "G" Street, S.W. Ministers serving at this location include the following: Rev. E. Dent, 1908–1910; Rev. R. A. Hart, 1910–1913; Rev. W. L. Washington, 1913–1914; Rev. Grant Contee, 1914–1930; Rev. S. H. Brown, 1930–1932; Rev. Eugene Williams, 1932–1934; Rev. Charles H. Toulson, 1934–1942; Rev. Frank L. Williams, 1942–1949; Rev. Robert E. Burnett, 1949–1952.

During the pastorate of Reverend Robert E. Burnett, we purchased this building from the Church of the Nazarene at the total cost of $70,000; and in November 1951, we moved from 308 "G" Street, S.W. to our present location. The Reverend Robert E. Burnett remained with us until May, 1952, after which our present pastor, Reverend Irving A. Moye, was assigned to the leadership of this church. The church has grown from a membership of 30 members to a total membership of 350.

THE JOHN STEWART MEMORIAL METHODIST CHURCH
7th and A Sts N.E.
Washington, D.C.

MT. VERNON METHODIST CHURCH

DAVID L. BLANKENSHIP, MINISTER

MT. VERNON METHODIST CHURCH
W. 33rd St. & Chestnut Ave.
Baltimore, Maryland

Originating in 1847, the congregation of Mt. Vernon Church met in private homes of the "mill" area. Services were conducted by local preachers from Summerfield Church. Later, in 1850, services and Sunday School were held in a room over the Mt. Vernon Mills store. The church was recognized as a station in 1859, having been a church on the Strawbridge Church Circuit. Mr. David Henry Carroll presented the congregation with the present Gothic church building in 1879. An educational annex was added in 1884.

VERNON CHURCH
Freeland P.O., Maryland

PARKTON: VERNON CHURCH

WILLIAM R. HANNEN, MINISTER

The following living Baltimore Conference Members are among those who served us faithfully:

George H. Bennett
Daniel W. Justice
Raymond H. Brown
J. Elmer Benson
Paul R. Diehl
Harold Milstead
Robert H. Parker
John Bayley Jones
E. William Hall
Raymond L. Mowbray
Harold R. McClay, Sr.
Charles J. Cathcart
William R. Hannen

CENTENNIAL YEAR—1970

PARKTON: MIDDLETOWN METHODIST CHURCH

WILLIAM R. HANNEN, MINISTER

The date of the founding of the first congregation is not known, but as early as 1837, a Methodist congregation was worshipping in Union Meeting House cooperatively with the Baptist and Lutheran groups.

The union Sunday School was conducted by the Baptists and Methodists until the present church was built in 1856.

Until 1868, Middletown was part of Old Shrewsbury (Pa.) Circuit.

MIDDLETOWN METHODIST CHURCH
Freeland P.O., Maryland

GALESVILLE METHODIST CHURCH

DARRELL E. JETT, MINISTER

In the early 1830's, the first Methodist services were held in Galesville, over a store.

In November, 1879, it was recorded at a Quarterly Conference that funds were collected to build a church at Galesville. This project was completed November 14, 1885. The Reverend E. O. Eldridge was appointed as its first pastor.

In 1950, the present sanctuary was constructed under the leadership of the Reverend Everett Culp.

In 1964–65, an educational unit was completed under the leadership of the Reverend Darrell Jett, the present pastor.

GALESVILLE METHODIST CHURCH
Galesville, Maryland

GRACE-HAMPDEN METHODIST CHURCH
W. 36th St. at Hickory Ave.
Baltimore, Maryland

GRACE-HAMPDEN METHODIST CHURCH

RICHARD S. KARPAL, MINISTER

In 1855, Artemas Donaldson started a Sunday school at Clipper which was the beginning of Grace-Hampden Methodist Church.

After being a mission of Strawbridge Church, and on a circuit, it became a station in 1881 with the appointment of Rev. H. R. Savage by Bishop Simpson.

The present structure was begun in 1898. The minister was Rev. F. A. Killmon. The building has been kept in good repair and recently completely renovated.

"To serve the present age" is the challenge facing Grace in the forthcoming third century of Methodism in America.

WILSON METHODIST CHURCH
Long Green, Maryland

WILSON METHODIST CHURCH

ROGER W. JOHNSON, MINISTER

We, the members of Wilson Methodist Church, count it a privilege to express our greeting on such an historical occasion as the Bicentennial of American Methodism.

We, too, have celebrated a milestone recently. In 1964, our congregation marked its 125th anniversary. Though 73 years elapsed between the founding of American Methodism and the establishment of our church, we comprehend, even with the oldest congregations, the momentous task which confronts us in the years to come.

Today we start a new epoch in the history of Methodism. We know not what the outcome will be, but we affirm together, "The Lord is my light and my salvation; whom shall I fear?"

ST. JOHN'S METHODIST CHURCH

JOHN W. KUSCHEL, MINISTER

St. John's was organized in January, 1869 by thirteen members, who had been holding worship services with Lutherans of the community as the "Union Christian Association." The Reverend Thomas Slicer became pastor, and on September 12, 1869, a frame church building was dedicated which served the congregation until 1912, when it was replaced by the present basic structure.

To serve the needs of a rapidly growing community, an Educational Building was added in 1958. Today, with a membership of over 600, plans are in progress for major alterations to the Sanctuary, under the leadership of the Reverend John W. Kuschel, pastor.

ST. JOHN'S METHODIST CHURCH
Lutherville, Maryland

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Hammaker, Wilbur E.
Hardin, Paul, Jr.
Harmon, Nolan B.
Harrell, Costen J.
Harris, Marquis Lafayette
Henley, James W.
Holloway, Fred G.
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Kennedy, Gerald H.
King, Willis J.
Ledden, W. Earl
Loder, Dwight E.
Lord, John Wesley
Love, Edgar A.
Lundy, Robert F.
Magee, J. Ralph
Martin, Paul E.
Martin, W. C.
Mathews, James K.
Mondol, Shot K.
Moore, Arthur J.
Moore, Noah W., Jr.
Nagbe, Stephen
Nall, T. Otto
Newell, Frederick B.
Northcott, H. Clifford
Palmer, Everett W.
Pendergrass, Edward J.
Phillips, Glenn R.
Pickett, J. Waskom
Pope, W. Kenneth
Pryor, Thomas M.
Raines, Richard C.
Reed, Marshall R.
Rockey, Clement D.
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Shungu, John Wesley
Singh, Mangal
Slater, Eugene
Smith, John Owen
Smith, W. Angie
Stowe, W. McFerrin
Straughn, James H.
Stuart, R. Marvin
Subhan, John A.
Sundaram, Gabriel
Taylor, Prince A., Jr.
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Valencia, Jose L.
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Ward, W. Ralph
Webb, Lance
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Baltimore, Maryland
April 21–24, 1966

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Blankenship, Paul
Brannon, Leo
Carr, J. Thomas
Ellisor, J. Walter
Hardin, Ed.
Hays, Charles C.
Hildreth, Charles
Hyles, Frank T.
Jones, Aubrey
Massengale, Glenn
Mathison, M. C.
Mathison, Paul
McLeod, Powers
Miller, Carlisle
Moseley, Franklin S.
Nichols, J. B.
*Nichols, Ralph W.
Orr, John Herbert
Prestwood, Chas. M., Jr.
Proctor, George H.
Spencer, Lee R.
Spencer, Lester
Weaver, O. C.

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Amos, Edison
Anderson, Hurst R.
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Bowen, Theodore R.
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Carrington, N. B.
Carroll, Edward G.
Clemens, Norman W.
Colston, Robert M.
Cornish, Howard
Dietterich, Merritt
Dobihal, Mrs. Elsie
Dodson, Thurman L.
Doggett, C. A., Jr.
Doggett, Herbert
Drennan, Merrill W.
Dunning, E. Waugh
Ensor, Lowell S.
Firth, William E.
Fisher, W. Lloyd
Foy, James D.
Gunn, Andrew L.
Holdcraft, Paul
*Hubbard, Thomas F.
Hughes, Raymond L., Jr.
Johnson, Richard H. (Deceased)
Jones, John Bayley
Jones, Paul S.
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Lavery, Mrs. Charles
Lewis, Edward B.
Lofton, Mrs. Myrtle
McFarland, Richard F.
McGowan, Edward D.
Michael, Marion S.
Mund, Fred
Nowers, Richard
Parker, Hilton A.
Pferdeort, George W.
Piel, William L.
Porter, Edward H.
Poynter, R. Bruce
Ransom, Lewis F.
Riggin, E. Cranston
Robinson, Charles M.
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Schell, Edwin
Scholl, Richard T.
Shirkey, Albert P.
Sones, Mrs. F. Mason
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Burns, Robert
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Crummey, Mr. & Mrs. John D.
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Smith, Vaughn
Stocking, Carl L.
Swope, David R.
Tippett, Mrs. Donald H.
Waters, Charles

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Davis, Mrs. N. C.
Durr, Ransom
Fields, L. G.
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Holloway, Mrs. Edna M.
Norwood, J. F.
Walker, Richard
Willis, Mrs. Mary C.
Wilson, J. C.

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Bressler, Ray B.
Dillinger, Sidney C.
Dunlap, E. Dale
Evans, Orson F.
Frey, Roy E.
Gray, Mrs. Ina Turner
Hays, Gary
Holbert, Marien
Kroth, Milton
Long, W. Ralph
Maughlin, Mrs. Wilma
Ramsdale, W. F.
*Shuler, W. E.
Stephens, William R.

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Bolton, Robert H.
Carlton, Mr. & Mrs. Chas. W.
Coman, Alfred P.
Hakes, Gary L.
Hayward, Mrs. Hollis E.
Jefferson, Mrs. Milton T.
Kunz, Clarence E.
*Lewien, John W.
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Reese, Mrs. Earl
Robinson, Stanley C.
Stone, Willard
Swift, Carl C.
Van Order, Rev. & Mrs. L. Edmund
Wilcox, John D.

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Berkheimer, Charles F.
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Case, Marshall
Cummings, John T.
*Fetterman, Brian A.
Fulmer, Mr. & Mrs. Riley
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Hartman, William D.
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Hunsinger, Amandus R.
Kane, John
Kerstetter, Earl E.
Knights, E. J.
Koon, Daniel F.
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Mahaley, Mrs. John W.
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Priest, Loring
Rohrbeck, Edwin H.
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Sabin, Rev. & Mrs. Edgar W.
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Welliver, Lester A.
Williams, Charles S.
Williams, Lowell W.
Worthington, Mrs. Harley
Wurster, Stephen

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Armstrong, Mr. & Mrs. O. C.
Bancroft, Mrs. C. A.
Clay, Mrs. Ione
Clay, Mrs. Roberta
*Dennis, Rev. & Mrs. Gordon,
Farrell, Dr. & Mrs. Leighton
Hearn, Rev. & Mrs. Kester M.
McBryde, Rev. & Mrs. Bennie
Pitcock, Mr. & Mrs. Louis, Sr.
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Central West Conference

Doggett, John N.
Edwards, J. D., Sr.
Gray, C. J.
Hall, Junious E.
Hubbard, G. W.
*Johnson, J. J., Jr.
Muldrew, B. H.
Reynolds, Mrs. C. C.
Whaley, E. M.

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Ammerman, Carl
Brown, Prentiss, Jr.
*Brunger, Ronald A.
Crippen, James
Diehl, Harold W.
Hatch, Byron G.
Hileman, Ralph
Murray, Roy
Thomas, Perry
White, Hugh

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Bourland, Rev. & Mrs. Roger
Eliason, Al B.
Harsh, David
*Krause, Gerald
Ochsenrider, Rev. & Mrs. Robert
Rankin, Stephen

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Adams, J. H.
Fair, Rogers P.
Gill, Mrs. Elzora
James, Mrs. Harrie I.
*Simpson, Dr. J. A.
Williams, Miss Carrie
Williams, J. B. F.

Florida (SE) Conference

Alley, Raymond A.
Blackburn, Henry W.

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*Brooks, William E.
Carter, Gene
Clewis, Richard, Jr.
Craig, Gordon N., Jr.
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Galloway, H. G.
Huston, Ralph B.
Norton, T. Howren
Ripley, Orville H., Jr.
Shelley, Robert A.
Short, Booker C., Jr.
Sikes, John M.
Smelt, Francis C.
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Smith, James M.
Stoff, Frank T.
Thrift, C. T., Jr.
Wise, T. Newton

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*Graham, Edward N.
Holmes, Amos O.
Jackson, Jonathan
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Harkrader, Charles, Sr.
Hilton, Roger
Kincheloe, Marvin
Lundy, C. E.
Pierce, L. W.
Slagle, William
Varner, Carroll
Waites, Byron
*Wiley, E. E., Jr.

IDAHO CONFERENCE

*White, Floyd E.

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Archer, Leslie
Blythe, Marion
Calderwood, Robert C.
Colten, Ronald
Coulter, Russel
Cox, J. Henry
Cutlip, William
Davis, Mrs. Robert
Dees, David
Erwin, Marshall
*Evers, Joseph C.
Frick, Jack
Hass, Carl
Henderson, John
Hines, Gail
Hoffman, Joseph
Horst, Preston
Hunt, George
Hurley, David
Keller, John
Krause, Robert
*Leonard, Richard D.
Leonard, Virgil S.
Lindeman, Thomas
Loyd, Harold
Marks, Roscoe
McKiou, Dowain
Michels, Francis
Olsen, J. Arnold
Parker, Samuel
Pattison, Sheldon
Peterson, Harold
Smith, J. Robert
Summers, Damon
Thornburg, Robert
Wagner, Boyd
Willey, Ancel
Williams, Darrell

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Martin, Sumner L.

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Brewster, Clyde W.
Dutcher, Henry G.
Ebright, Miss Elizabeth
Frogge, Don W.
Gault, Mrs. R. S.
Hall, C. Vincent
Heidrick, Neil
Holter, Don W.
Johnson, Wendell R.
Markham, Miss Virginia
Nabors, James J.
*Whitlow, Merle W.

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Fuss, John
*Hicks, John K.
Hutton, Miss Jane
King, Frank C.
McEuen, C. H.
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Patton, R. R.
Pinkston, Charles
Reynolds, Howard Owen

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Golden, Warren
Hale, Ralph E.
Harrison, Fred R.
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Keith, J. Edwin
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*Sadler, Harold D.
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Teague, Otto W.

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Cobb, Mrs. Rose Ann
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Handy, W. T., Jr.
*Handy, W. T., Sr.
Harrington, R. F.
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Wethers, C. T.
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Brinson, Summers
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Short, Harry R.
Stone, Elbert
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Baker, Mrs. Cecil A.
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Leathers, Leo
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Richey, W. C.
Roseberry, Everett
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Wheaton, J. D.
Williams, G. W.
Williams, J. A.

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Gaddy, L. S.
Jones, George H.
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Hodge, Rex
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Smith, H. Paul
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Hearin, Gary, Jr.
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Dawson, R. Grady
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Hunter, Jack L.
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*King, Kimsey
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McLamb, H. M.
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Pullman, R. S.
Queen, Vergil E.
Quick, William K.
Rives, Ralph Hardee
Robbins, Cecil W.
Ruark, Henry G.
Smith, W. Jasper
Steinbeck, H. Franklin
Stevens, Willis R.
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Turnage, Roy L.
Vereen, L. C.
White, Christian
Wilson, W. Carleton

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Patterson, J. J.
Strong, Hector
Winchester, C. M.

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*Knecht, David F.
McKirdy, Wayne

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Buffington, W. F.
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Eakes, Mrs. L. S.
Elizer, A. B.
Hosch, Lester W.
King, George O.
Pierson, Marion
Taylor, Mrs. Ethan
Tribble, Willie Mack
Walker, Roland

NORTH INDIANA CONFERENCE

*Rummell, Claude

NORTH IOWA CONFERENCE

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Benjamin, W. W.
Bruland, G. F.
Butler, Judge W.
Conner, W. J.
Frank, W. M.
Hall, H. M.
Hall, Milo
Miller, L. V.
*Oelfke, Clarence L.
Proett, H. H.
Reed, D. W.
Reibhoff, J. L.
Schuldt, A. F.
Smyth, Robert
Stoddard, Vine

NORTH MISSISSIPPI CONFERENCE

Bailey, Mrs. Russell
Black, W. C.
Carroll, J. W.
Johnson, C. W.
Leftwich, E. P.
Lewis, B. F.
Lewis, D. D.
*Miller, Jean R.
Miller, R. Glenn
Spencer, E. A.
Wax, Mrs. J. C.
Weaver, Mrs. Mary W.

NORTH TEXAS CONFERENCE

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Howell, Mrs. Richard D.
McElvaney, William K.
McKeown, James
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Slack, William B., Jr.
Thomas, Kenneth
Vermon, Walter N.

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Bushfield, Mrs. Louis
Butler, Avery
Caven, Robert M.
Clark, John
Green, John D.
Harnish, John
Ireland, Charles
Karr, Fred
*Marston, M. Dean
May, William L.
Mumma, Howard
Parr, Norman
Redpath, M. V.
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A DESCRIPTION OF BACK COVER SYMBOL

The symbol was designed by the Reverend Richard P. Heitzenrater, Assistant Pastor, The Methodist Church, Butler, Pennsylvania.

This seal is essentially a symbol of the historic and continuing significance of American Methodism.

The circuit rider is symbolic of the strength of early Methodism—the ability to adapt to the pioneer situation in a newly developing nation, "to reform the continent and to spread scriptural holiness over these lands."

The preacher reading his Bible and the symbol of the Holy Spirit, a distinctive mark of New Testament Christianity, bring to mind John Wesley's words to the American Methodists read at the "Christmas Conference", declaring them "at full liberty to follow the Scriptures and the primitive church."

The symbol of the dove, representing the Holy Spirit, also characterizes the continuing ability of Methodism to confront contemporary man with the relevance of the Gospel of Christ for his life.

The combination of the preacher on horseback and the communion chalice recalls not only the unique Wesleyan synthesis of evangelism and sacramentalism, but also demonstrates the place of American Methodism in the larger body of the ecumenical Church, "in which the pure word of God is preached, and the sacraments duly administered."

Standing at the center of all and giving form to the seal is the symbol of Christ, "the ground of our hope and the promise of our deliverance from sin and death," in whom we are called to live in perfect love.

THE BICENTENNIAL OF AMERICAN METHODISM
1766 - 1966